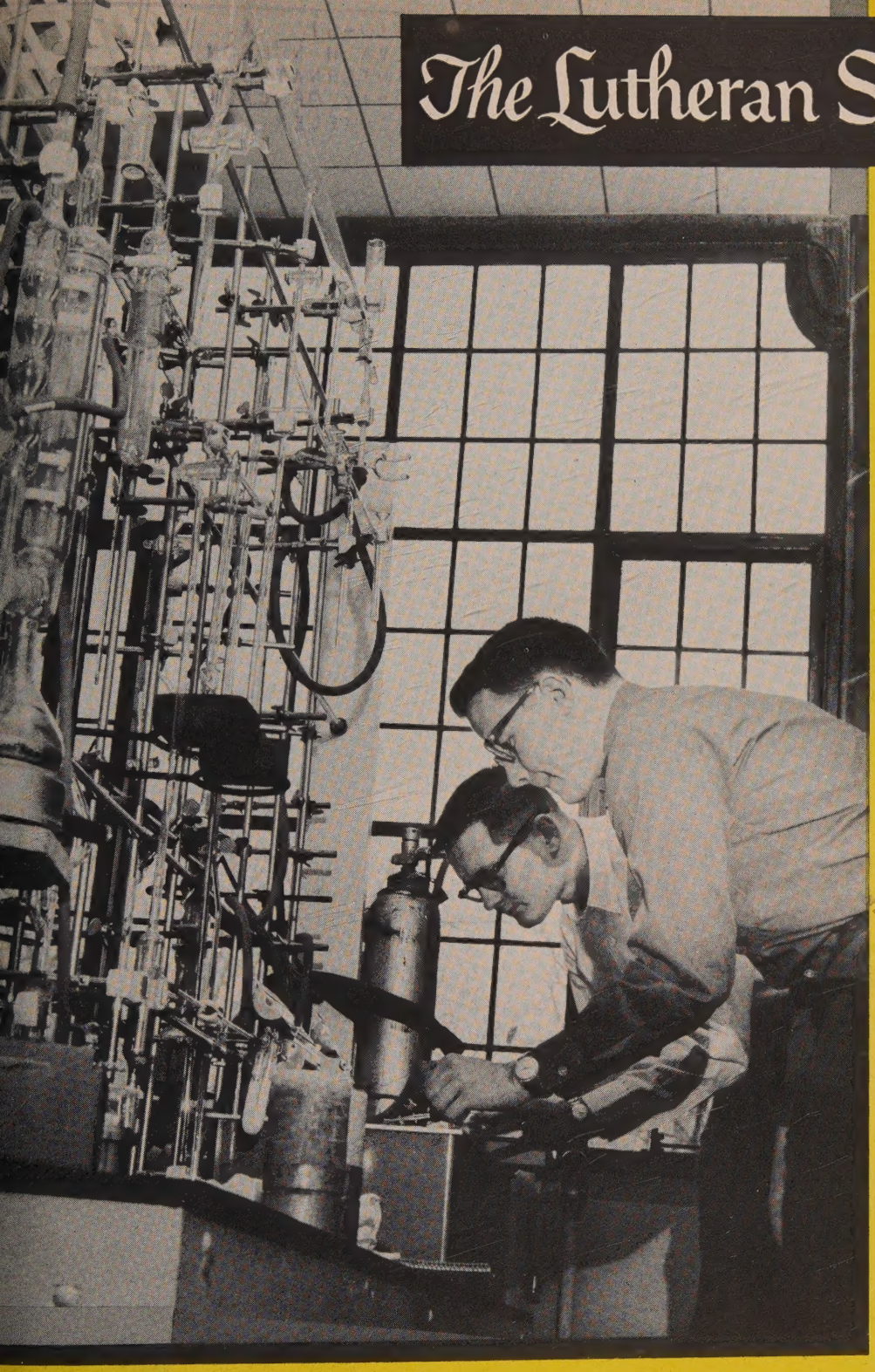
The Lutheran Standard



APRIL 11, 1961
Volume 1
Number 8

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

THE KNOWLEDGE EXPLOSION

How Does It Affect Our Schools? (See Page 3)

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 APRIL 11, 1961 Number 8

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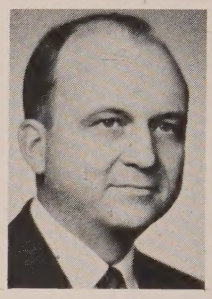
About This Issue...

Although this issue contains no article on "The Aft Easter Slump," the editors realize that this is the aft Easter issue. But instead of ringing the changes on t annual spiritual and ecclesiastical "let-down" that popularly associated with the post-Easter season, we featuring articles that challenge the reader to hard thi ing and hilarious doing.—"Hilarious," by the way, is t English equivalent of the Greek word translated "che ful" in 2 Cor. 9:7, "God loves a cheerful giver."

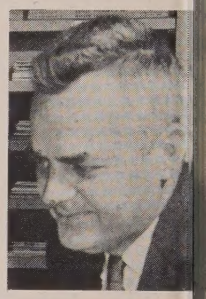
* * *

We might call this "The Higher Education Issue" sin Dr. Sidney Rand, executive director of the Board of C lege Education, tells why the church operates colleg

John Strietelmeier



Sidney Rand



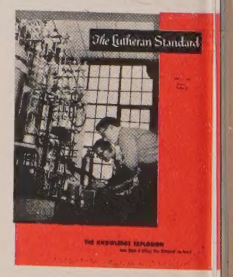
Lewis Holm

and conducts a ministry on non-Lutheran campuses. we might call it "The Social Welfare Issue" since Pr John Strietelmeier of Valparaiso University takes a s ious look at the needy and the role of the federal gover ment in aiding them. Or we might call it an "Intern tional" or "News of the Church" issue, since News Edit Lewis Holm has assembled news items of interest a concern from throughout the world—as he does for eve issue. Actually, it is a combination of these items.

* * *

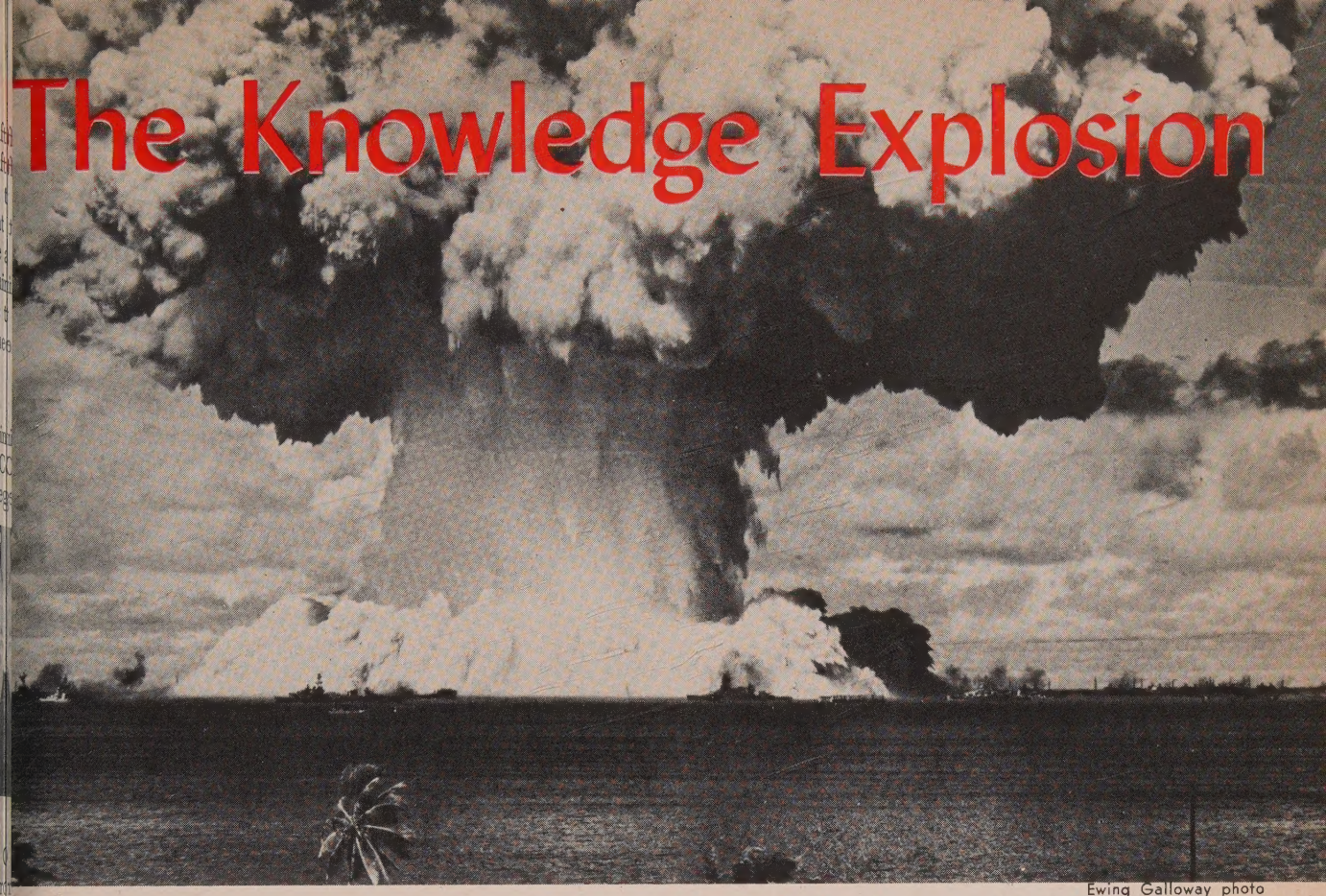
The fact that Pentecost Sunday, the climax of t Year of Jubilee celebration, is fast approaching will reflected in an article in the next issue that describ how one ALC congregation is really doing somethi about the Jubilee Year. Norman Fintel, assistant direct of college education, will introduce us to some of t students from abroad who are on ALC campuses. W the new film, *Question Seven*, should be widely seen the subject of an article by the Rev. Ewald J. Bas assistant youth director. The Rev. Carl E. Fischer Port Angeles, Wash., will contribute an article that ce ters in church music.

* * *



The maze of glass tubing in a chemistry laboratory at St. Olaf College is a valid demonstration, at least to the non-scientist, of the complexity of modern scientific studies.

The Knowledge Explosion



Ewing Galloway photo

In an age in which the sheer quantity of man's knowledge is doubling at least every 15 years, the church has a stake in the imagination of the world's scholars

By Sidney A. Rand

ONE of the most pressing problems facing our world is the so-called "population explosion." But there is another kind of "explosion" in our day, fully as important and sometimes, though unnecessarily, fraught with as much danger. This is the explosion of human knowledge, perhaps the chief single characteristic of human life in our age.

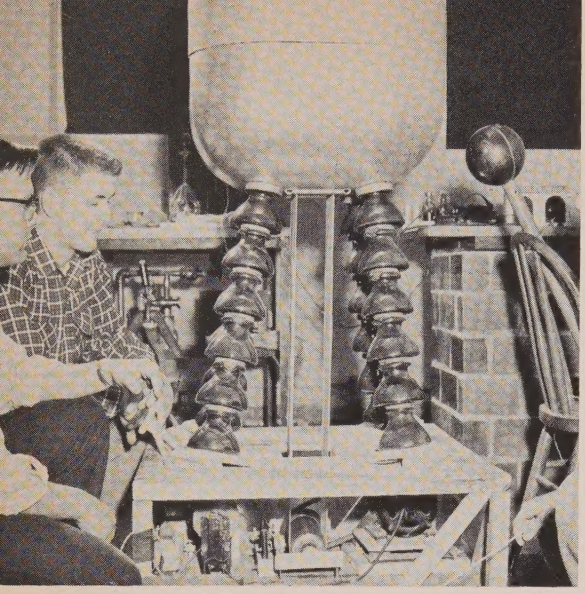
We are told that the sheer quantity of man's knowledge is doubling at least every 15 years at the present rate. A physicist reminds us that since 1890 more has become known in his field than was discovered in all the ages of man prior to that time. More than 90% of all the scientists in human history are alive today. The excitement with which this is viewed by men of science is indicated by the statement of Jacob Bronowski, a British mathematician, who is reported recently to have said, "If I have any regrets at the thought of dying it is that we live in so explosive a time that discoveries will continue to be made that I will know nothing about."

Not only in the fields of natural science is this true. No day can match ours for the knowledge that has come to man recently concerning himself, his habits of life, and his inmost being. And in the field of application of pure knowledge we need only be reminded of such contrivances as television, rocketry, airplanes, and data-processing machines to know the extent of man's inventiveness.

In the face of all this we ask questions. What does it mean? What do we do with what we know?

Sometimes we are tempted to believe that the church's concern should be primarily or entirely with the education of the child and the youth—on the assumption that what a person learns when quite young will mold and make his life. It is surely true that the early years of life are crucial. But we must always remember that what we teach and learn in the first grade is what some scholar has first discovered and refined in his mind and laboratory. The frontiers of knowledge in the university of today will be the commonplace truths of tomorrow's sixth grade arithmetic, tenth grade social studies, and college psychology.

So the church has a stake in the imaginations of the



Students in an ALC college physics laboratory study a demonstration model of an electrostatic generator, used to develop high voltages.

world's scholars. The research of their laboratories and the instruction that goes on in their classrooms are vital for everyone. Those of us who say we believe that God has made us and all that exists, and that he has given and still provides to us the reason by which our lives are directed, must ever be curious about what is going on in the world of learning. We must get into the middle of it in the name of the God who holds it all in his hand.

This is why the church operates colleges. This is why we carry on a ministry to the campus of non-Lutheran colleges and universities. This is why we offer scholarships to men and women of ability who will pursue learning on an ever more advanced plane. None of this can be left to "others." It cannot be assigned to the "world" by a church that renounces responsibility and shows no interest.

But just what can we do? The church cannot control the world of higher learning, and should not if it could. The church cannot operate all the colleges and universities. Indeed in numbers of students we are but a small part of a vast enterprise in our day. What can we do? What should we do?

In a day of specialization in things great and small the church emphasizes the wholeness of human life.

There are approximately 250,000 different occupations in our country today. The more we know the more important it is that some of us know much about a limited area of human knowledge and apply it to life. We need the man who knows how to build a super highway. We need the man who can prepare fuel which will send multi-ton rockets into space. We need the surgeon who can operate on the human brain. All this is good. All this has to do with a world that is God's, and he thrills with us as we unlock new truths and turn them to some good end.

But ultimately what matters most is not how to build a super highway or send a rocket into space or even how to operate on the human brain. Ultimately what matters most is the meaning and purpose of the whole of life.

Our world has too many twisted, broken, partial lives. The daily news reports record the sad truth of lives that add up to nothing. Psychologists and psychiatrists tell us about numerous abnormalities of human behavior, all of which finally mean a splintering of life.

Someone needs to stand up in this world and speak the word and give the witness that will enable man to "grow in wisdom and stature and in favor with God and man." The church does this through its colleges and schools and as it carries on a ministry to other campuses across the land.

Life must be kept together. Life must add up. Jesus Christ did not come into the world to die for men's souls, or for their bodies, or for their minds. He came to redeem all of life and to enable man to realize the whole life. In a day of specialization, much of which is filled with blessing for man and enriches his life, t "other word" needs to be said a heard again and again.

An exciting new development our church is the Institute on Hum Ecology being planned in connect with Lutheran General and Deac ess Hospitals in Chicago. Here attempt is being made to take s ously the whole of man's life, a medical services are being develop in such a way that the physical, em tional, social, and mental health persons will be treated together a in such a way that man will be tr regarded as a "whole" being.

A student in one of the colleges our church once stopped in the off of a faculty member and volunteer this testimony, "I think I've been Christian all my life. But it was until I got to this place that I beg to see clearly that God's love for in Christ has to do with all of life."

In a day which emphasizes bi ness, outer space, power, and the u fare state the church emphasizes t sacredness of each life and the "" tle" things like family, home, p sonal relationships, and God.

Congress hardly blinks an e these days as it appropriates billio of dollars for various public ent prises. Government grows and gro and, for good or ill, dominates c lives more and more. Soon we sh travel distances that can no long be measured in miles. Our day seem to reinforce the wistful question the psalmist, "What is man that th art mindful of him?"

But God is mindful. He is mindf of each one. And we had better l

The church, through its educatio al program, seeks to keep perspecti right at this point too. We cann simply condemn the bigness of it a It's a part of life and we must fi our way in the midst of it. But w can speak the "other word" aga the word which God speaks concer ing the gift of life from him and t importance of every person. We mu help our youth find their way to t assurance that God is concerned wi them. As they study and plumb ev deeper into the mysteries of huma knowledge they need to see ther selves as belonging to God and they do as an act of faith in him.

In a day of emphasis on what m has done and what man can do t church can emphasize what God h

one and what he continues to do in ife.

Man can do much, even if he ig-ores God. One of the wonders of God's providence and care is that he permits his creatures to accomplish so much. Man can discover, explore, make, and learn seemingly without limit. And herein lies the danger. Man may assume that because he is able to do so much he can do it all, all by himself!

Not all great men fear God. Some men have left their important mark in history even though in unbelief they dedicated their every effort to something other than God's glory. Man may even shake his fist consciously in God's face and go on to contribute to the growth of human knowledge and even the welfare of mankind.

In a world like that, our sons and daughters need to be brought back to the basic truth that great as man's accomplishments may be, there is a more fundamental truth. Not only does man do what he does with God's forbearance and blessing, but over and above this there is an arena of divine activity that matters more than all man may do. The truly decisive acts are the acts of God.

For God matters most of all in life. To have our youth receive the best possible education, ignoring nothing there is to be learned, and then to hold this knowledge quietly and use it to the glory of God and for the welfare of others, is to provide for the present and the future generation the best that life can offer. This is what the church seeks to do in its colleges and schools and wherever it is active in the field of higher education.

We have spoken about the explosion of knowledge. And we are assured there is no end to it! The horizons of human knowledge reach beyond the imagination of man. Our task is not to draw the lines or try to contain the world in the compass of what we know. Our task, rather, is to be alive and at work in a day such as ours with the freedom that comes from the conviction that all that is known and all that is still to be discovered is God's. And as his people we never tire of learning more and more of him, of ourselves, and of the life he has given us to live.

Dr. Rand is executive director of the Board of College Education in the ALC.

AIRY NOTHING . . . . . By Karl A. Olsson

There seems to be an inverse proportion between the drop in the quality of merchandise and the words that are used to sell it. There was a time when restaurants specialized in food. Now they specialize in rhetoric. The menu used to be a way of telling you what the place offered. It was like a railroad timetable. Now it is made up like a novel with characters, plot, and diction. Particularly diction.

The cooking is no longer done by the man in the tall white hat in the kitchen but by the slick young man in the front office with his correspondence course in Creative Writing and his mild allergy to truth.

Let us assume you want a hamburger. This, as we all know, is a lowly dish. It is made of beef, or beef and pork, of a relatively meek quality. It is slapped between two halves of a white bun, tasteless even when "vitamin-enriched," liberally doused with catsup, mustard, and other condiments guaranteed to remove taste, and served up with potato chips on the way to staleness, two unhappy slices of pickle, and in the better places a toothpick with a green frill. Now no one ever expects this to be anything but a hamburger. No more and no less. It is not a Boticelli or the Hope diamond.

STRONG IMAGINATION

But just let the publicity office get hold of it and the lowly hamburger is gowned and crowned. To wit:

"This is the reddest and juiciest and most tender cut of a milk-fed steer permitted to browse knee deep in dew-drenched alfalfa shoots under the gentle blue sky of eastern Kansas. . . . This steer was not only contented; he was adjusted. He has been treated by the Department of Animal Psychiatry at Sunflower University. He has had poetry read to him and has been lulled to sleep by Brahms and Engelbert Humperdinck. After his joyous demise in the twentieth century plant at Blue Mist, a plant which specializes in the humane and yet thoroughly scientific processing of viable comestibles, the meat has been treated and refrigerated so as to retain the fresh, fresh flavor of Triple Star, Government Approved, Super Grade Beef. Beef with Personality. Beef with a Difference. As your lips, teeth, and tongue are first introduced to this succulent morsel prepared by the skilled hands of our French chef, you will find new vistas of taste, unseen panoramas of endless delight, astral meadows of beatitude opening before you. $.98. With French Fries, $1.15."

LUNATIC, LOVER, AND POET

The sad part of all this is that we really love it. We love Potatoes with a Plot; Hors d'oeuvres with a History. We love to manage facts by fantasy. In this way we can avoid facing the truth that we are men. Like cooks in Plato who prepare palate-tickling sauces without reference to the health of either body or soul, our word wizards whip together copy which will help us to believe that we are what we are not.

GRACE AND TRUTH

But there is another word—a word which gives us the truth and supports us as we receive it. Step by step and with infinite charity, the Word in human form leads us into truth. Through and past the world of illusion into all the light we can endure, we are shepherded by his strength and compassion. And having been illumined by his brightness on the mountain, we are led back into life.

Now we are better able to sustain the truth of things. Bread is bread and beef is beef and men are men. And in the very shyness and meekness of this, there is splendor and joy. The creature as creature can now say, "We are not he but we are his. We are his and he made us."

WASHINGTON OBSERVER

by Lambert Brose

"Good Guy" vs. "Bad Guys"

I'm irked.

I've been reading excerpts from the President's mail—about his televised press conferences.

Many people apparently look upon this new TV series as another "good guy" versus "bad guys" melodrama: with the "bad guys," the reporters, waiting to ambush the hero, the handsome young Mr. Kennedy, at the State Department's 24th and C Street gulch.

This reaction is entirely understandable, of course. Even if we hadn't been conditioned for it by a steady diet of TV westerns.

Moreover, it is particularly understandable in the case of Mr. Kennedy. Psychologists tell us that our new President arouses paternal and especially maternal instincts. People feel he needs to be protected.

And—oh, brother!—if they only knew how little this brilliant, resourceful, experienced young man needs protection—from reporters.

The public, judging by the President's mail, likes the White House Press Conferences. But it doesn't like the actions of the reporters.

Why the Critical Questions?

For one thing, some people resent the fact that reporters ask critical questions.

How naive can you get?

The job of White House reporters, obviously, is to get the news out to the people and to elicit information which will help citizens study the issues and vote responsibly, and assist them in doing their part to help run our government.

Now, no Administration — Democratic or Republican—is eager to volunteer facts that may be politically damaging to itself. Often the only way matters vitally affecting the welfare of the country are brought to light is when reporters ask the President probing questions.

The President has plenty of opportunity to present the Administration's viewpoint to the people. And Mr. Kennedy takes full advantage of this in his announcements at the beginning of each news session, and in other ways.

However, for the rest of the news conference then to deteriorate into little more than a gathering of yes-men giving the President a forum for stating how well his Administration is doing is, to my mind, not being fair to the American people.

On the other hand, when reporters raise questions which seem to imply positions differing from those advocated by the Administration, the public is given a slight view, at least, of "the other side."

President Kennedy, a former reporter himself, well understands all this. And he is scrupulously fair—as was Mr. Eisenhower before him—in allowing representatives from "opposition" papers ample opportunity to ask their questions.

Reads 10 Newspapers a Day

Far from feeling disrespectful toward the President, most reporters are personally very fond of Mr. Kennedy. Just as they were of Mr. Eisenhower.

Reporters like the fact that Mr. Kennedy is exceptionally well briefed on almost every subject. He reads—we're told—at the incredible speed of 1,200 words a minute. In spite of the "impossible" back-breaking schedule of the Presidency, Mr. Kennedy somehow manages to read a minimum of ten newspapers every day, sixteen periodicals regularly, a great many books, and—of course—endless pages of government reports and memoranda.

Something that floored all of us, for example, at a recent news conference, was when a reporter asked Mr. Kennedy about a project at Adrian, Michigan. Correspondents hooted at the idea of the President's being expected to know anything about such an extremely local matter.

But Mr. Kennedy astounded us by answering the question at some length, citing details.

The thing that television viewers object to most—according to the White House mail—is the manner in which the reporters try to attract the Ch Executive's attention, jumping up a down—and crying out, "Mr. Pr dent."

Apparently this looks and sou disturbing—when seen in your liv room. But in the Press Confere environment, it's really a relatively derly procedure. Out of the 300 400 correspondents present, usua only from six to twelve will get

I do agree with the critics on thing. It seems to me that the cries "Mr. President" could be omitt

"We Make Little Gods of The

Actually, criticism of the behav of White House reporters worries more than it irks me. It seems to veal a propensity common to American public—idolizing public ures.

The besetting sin in Washington— everywhere else—is the sin of idolat In this town—second perhaps only Hollywood—we are tempted to ma gods of human beings.

Out there they glorify movie sta Here we tend to do the same w political celebrities.

And after we make little gods them, we expect more of them th mere humans can do.

FDR—IKE—JFK

FDR was regarded as the Frie with a capital F, of the little ma And he did much to relieve his pligh But it was only with the beginni of World War II that the back of t depression was broken.

Ike was regarded as the Man Peace. And he worked hard to achie it on a global scale. But it was bitter awakening when the Paris Su mit Conference that never came underscored the fact that he, too, w only a man.

Now the nation is putting JFK the same higher-than-human pedest Newspaper columnists are searchi the dictionaries for new superlativ for this newest idol. Yet he is but man—a gifted man—who faces a co plex of domestic and foreign cris more staggering, perhaps, than a man before him.

And an adoring public cannot rai him beyond—nor expect more tha human ability.

But there is One who can give hi the "strength of ten." Let us pray th God will be with him.

INTERNATIONAL

Bishop-Mayor Feud in Brazil

A Roman Catholic archbishop in Marilia, Brazil, has described Protestants, Spiritists, and Communists as enemies of the "holy faith."

The accusation came about as a climax to a long hassel over city funds for the construction of a Roman Catholic seminary.

According to a report from the Rev. Robert Maland, ALC missionary in Brazil, the archbishop allegedly promised he would direct his people to vote for a certain candidate for mayor if after the mayor's election he would give city funds for the seminary building.

City councilmen, who got into office in this way, drew up a bill to grant money for the archbishop's project. The mayor, finding that the city was so short of funds that they were two months behind in paying the garbage haulers and street-cleaners, vetoed the bill and published his reasons in the local paper.

Priests Protest

The next day 12 priests signed a three-column spread on the front page in the same daily paper addressed "To the Catholic People of Marilia," declaring that the veto of the mayor against the seminary project was "unjust, unpatriotic, and therefore inelegant."

On the following day an article of the same size appeared on the front page entitled "Not Only to the Catholic People of Marilia." In this rebuttal a Spiritist gave backing to the mayor and criticized the archbishop for insisting on getting the money even though it would require the poor public workers to wait for their paychecks.

He said further that the Christian concept to "Give to Caesar that which is Caesar's," does not say, "Give to the Roman Catholic Church that which is of the city." The mayor, he said, had not been anti-patriotic and unjust, but that with an honest veto he was upholding the Magna Carta of Brazil.

In the midst of the fray when the mayor's daughter was to be married, the archbishop forbade any priest under him to perform the ceremony. The couple had to be married in another city.

During the next several weeks as the battle raged in the public press it became evident that many nominal Catholics and even some of the very active ones were critical of the archbishop's demands.

When the day came on which the archbishop celebrated the 25th anniversary of his ordination, he inserted an eight-column spread on the front page of the paper in which he said that he would not accept anything for the seminary from the city as long as the present mayor is in office.

An anniversary gift to him from the mayor, the archbishop said, would be "the laughter of the enemies of the holy faith." These enemies, he indicated, are the Protestants, the Spiritists, and the Communists.

Church Struggles in Nigeria

Missionaries and national Christian leaders in Nigeria are watching developments in that West African state to see how their religious work will fare under majority Muslim rule.

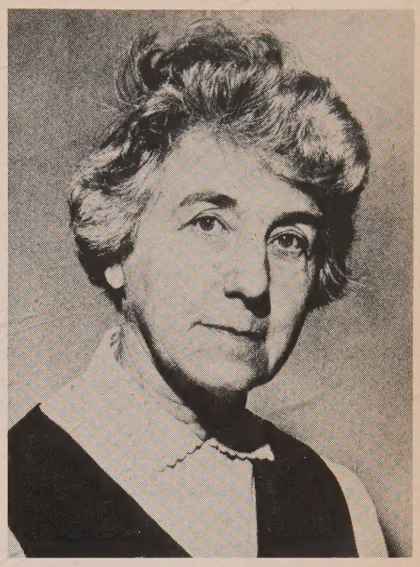
According to a visiting Christian journalist, "The outcome of that struggle will decide which way Africa will turn—to Islam or to Christianity."

Nigeria, which became free and sovereign last October, has about 15% of Africa's total population within its borders. Only 6% of its nearly 40 million inhabitants are Christians, including some 37,000 Lutherans.

A Lutheran missionary from America has said, "While every indication has been given that there will be religious tolerance, the majority of government leaders are Muslim and thus deadly opposed to Christianity."

Among other Christian observers, the more hopeful emphasize that while government leaders are telling missionaries that they must not mix politics with religion, those leaders are also applying the same requirement to themselves.

Both the Prime Minister of Nigeria and the Chief Minister of the Northern Region have voiced a sympathetic and appreciative attitude toward the work of the church. They have stated that there would be no change in the official policy toward missions, provided that missionaries refrained from taking part in political activities.



Mrs. Ingrid Bjerkas, 59, a widow with three grandchildren, has been ordained as Norway's first woman pastor of the State Lutheran Church. The Norwegian government gave permission for her ordination as an assistant pastor in the Diocese of Hamar after she had been passed over in nominations for five other vacancies. She graduated from the Theological Seminary in Oslo.—RNS

However, a U.S. Lutheran missionary in Northern Nigeria said that among so-called intellectuals, many of whom were educated in mission schools, there is outspoken sentiment that missionaries should be told to leave this now-independent country.

According to a recent survey, Islam is progressing ten times more rapidly than Christianity along the West African coast.

Norwegians Debate WCC

Whether the same arguments used against association with the World Council of Churches do not apply also to the Lutheran World Federation is being vigorously debated by Norwegian mission authorities.

The debate centers in the question of whether the Norwegian Missionary Council (NMC) will have a consultative tie with the WCC—a question which is expected to be settled in May. Member agencies are almost evenly divided on the consultative membership question, with prominent Lutherans on both sides of the question.

Those who oppose any tie with the WCC have been criticized by Dr. O. G. Myklebust, professor of missions

on the Independent Theological Faculty in Oslo and by Bishop Fridtjov Birkeli of Stavanger, who maintain that some of the doubts voiced with respect to the WCC could also be applied to the LWF.

Find Faults in WCC

Norwegian opponents of ties with the WCC have charged that it fails to limit itself to a biblical basis, opening its doors to liberal theology on the one side and Orthodox and Coptic churches on the other; that it tends to become a powerful super-church; and that it short-circuits the mission lines by which the older western churches and their "daughter" churches have traditionally been related.

Bishop Birkeli said their fear of being associated with exponents of liberal theology should likewise keep them from taking part in the LWF, and even in the Northern Missionary Council, since such exponents can be found there too.

Prof. Carl Fredrik Wisloff, of the Independent Theological Faculty, has partly refuted the analogy between the WCC and the LWF. He pointed out that the LWF constitution clearly defines its doctrinal basis, and that it "acknowledges the Holy Scriptures . . . as the only source and the infallible norm of all church doctrine and practice, and sees in the confessions of the Lutheran Church . . . a pure exposition of the Word of God."

Confidence Wanes

He added that his confidence in the LWF was waning because of certain recent developments, of which he mentioned two:

1) The federation's launching of its program for inter-confessional research, a venture that Professor Wisloff said "might be interpreted as a reconciliation with Rome."

2) "The tendency to make a Lutheran world church" out of the LWF, as reflected in an article by a member of the federation's Commission on Theology, Prof. Peter Brunner of Heidelberg, in last December's issue of the quarterly *Lutheran World*. Dr. Brunner had asserted that the ultimate destiny of the LWF is to unite Lutheran churches everywhere in an ecclesiastical fellowship and to become "an organ of the one globe-circling Lutheran Church."

NEWS ROUNDUP

● The Communist paper *Pravda* has asked the Russian press to be more "tactful" in its atheistic propaganda. It is suggested that such expressions as "gangster crowds" and "wasp nests" no longer be used to describe religious gatherings. *Pravda* has stated that even though Khrushchev has declared that he is an atheist this is not a good reason to insult the religious feeling of the man who attends church.

● The Lutheran Church in Estonia is making progress, according to Archbishop Kiivit of Tallinn. The archbishop said that 85% of the 1.5 millions of Estonians belong to the Lutheran Church. The church has as many members today as before 1940 even though the population is 200,000 less than in 1940.

● The first Lutheran theologian permitted to speak on the Vatican radio is Dr. Peter Meinhold, dogmatics professor at Kiel University. Meinhold is assisting Dr. K. E. Skydsgaard in the Lutheran World Federation study of the Roman Catholic Church. He spoke on the answers of Christianity to the problems of the times, emphasizing the need for unity.

● The cathedral in Ulm, South Germany, may soon be Roman Catholic instead of Protestant. During recent years the Roman Catholic population in Ulm has increased so rapidly that Protestants are now in the minority. It is therefore considered "reasonable" that the Catholics get the use of the main church in the city.

● Just west of Baltimore, Md., in Woodmoor, a Hebrew-Christian church has been established whose mission is to reach mixed Jewish-Gentile families. The congregation sings from the *Presbyterian Hymnal* and prays from the Jewish *Book of Daily Prayers*. The pastor reads the King James Bible after taking it from the Ark of the Law.

The Rev. Theodore Kline, who organized the congregation about two years ago, begins the service by saying, "There is no difference between the Jew and the Gentile." He says that retaining certain Jewish traditions in worship keeps the Hebrew memb from feeling that they have "mad complete break with their ear training." The Emmanuel Presby ian Hebrew Christian Congregat has about 40 adult members.

● The U.S. government has b called upon to designate Eastern thodoxy as one of the nation's f major religious bodies. A resolut drafted by Senator Clifford P. C (R., N.J.) would give Orthod equal status, particularly in relat to religious participation in gove mental ceremonies.

● If the population of our wor 2½ billion people, were compressed a single city of 25,000, 1,500 wo represent the population of the U According to a chart appearing *The Interchurch News*, Dr. Her Smith Leiper has come up with t above figure. Dr. Leiper also says t of this representative 25,000 to population:

900 Americans would be chur members, but 600 Americans wo not be church members.

2,000 of the total would be beli ing Communists, but 9,250 would under Communist domination.

7,575 would be of the white ra with 17,425 non-whites.

1,500 Americans would have o half the income of the populati with the other 23,500 sharing t other half.

Almost one-half of the non-Ame can population would not be able read or write.

● A noodle factory has been esta lished in Hong Kong and is solvi the problem of how to incorpora flour, cornmeal, and powdered m into the diet of Chinese refugees.

Sponsored by the Department World Service of the Lutheran Wor Federation, the new factory is locat in the basement of a Kowloon apa ment building. It is providing noodl for about 4,000 families, or so 22,000 individuals.

According to LWF/WS direct K. L. Stumpf, the present plant believed capable of producing no dles for 7,500 families or about 37 500 people.

Protestants Expand in Cuba

Following the withdrawal of U.S. Protestant leadership from Cuba, the church's national leadership has launched a series of new programs under Cuban leadership. The Cuban Council of Evangelical Churches, an eight-member body with some 40,000 persons in its congregations, has given support to the Cuban Christian Social Movement, which has declared itself to be non-political. The council has endorsed political neutrality, "militant pacifism," and the need for Christian unity and inter-denominational evangelism programs.

The council's statement on "social creed" recognizes "with penitence" that the "rise of Communism in the world constitutes a judgment of God on the church which has not always performed its social function."

In most areas of the Cuban church, according to Dr. James E. Ellis, executive secretary for Latin American Countries of the Methodist Division of World Missions, "there is a sense of spiritual enthusiasm in the congregations, good attendance, growing church schools, and the desire to extend into the rural areas."

NATIONAL

FBI Official: "Pastors Loyal"

"The impression among many Americans that the Protestant denominations, in particular, have been subjected to alarming infiltration and influence by Communists" has been called "a patent falsehood" by Chief Inspector William C. Sullivan of the Federal Bureau of Investigation.

The FBI official last month addressed some 1,000 clergymen at a meeting sponsored by the U.S. Citizens' Committee of Cincinnati, Ohio.

"There can be no question," said Mr. Sullivan, "as to the loyalty of the overwhelming majority of the American clergy to the nation and the fact that they have been among the most consistent and vigorous opponents of Communism."

"America is greatly indebted to its clergy," he continued, "for the outstanding leadership and service it has always exhibited."

For tactical reasons, the Communists have included American religious leaders among their targets, Mr. Sullivan said, and have been quick to capitalize on statements that happen to coincide with the Communist Party line. "They have been especially alert," he pointed out, "in exploiting utterances on such popular issues as peace, civil liberties, and racial discrimination." He characterized some of those whose statements have been exploited in this way as "well-meaning, intelligent, and patriotic people of distinction, including clergymen," and stated that they have had a "laudable desire to champion legitimate reforms."

Mr. Sullivan told the ministers: "In the struggle that is now raging between Communism and the free world, our survival will depend on the strength, determination, and idealism engendered by our Judeo-Christian faith."

"Light Time" in New Series

The ALC and the Augustana Lutheran Church have agreed to underwrite a second 39-week series of "Light Time," National Lutheran Council television show for children.

Miss Betty Barth, executive secretary of the NLC's Radio-TV Department and producer of the show, said that actor Jim Stewart, central "Light Time" character, will also serve as official script adviser for the new series. The new series opens next fall.

Churches Watch 300 Bills

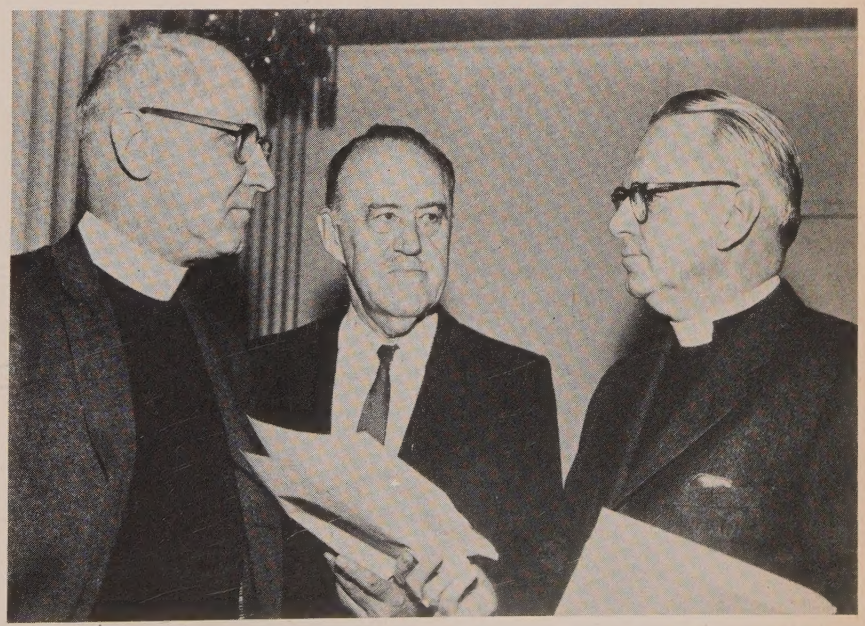
More than 300 of the 7,000 or more bills and resolutions introduced to date in the 87th Congress are of interest and concern to church groups, according to a recent survey by the National Association of Evangelicals.

Most controversial of the issues related to the church is the question of what kind of aid, if any, the federal government should give students in private, church-related schools.

Behind the controversy on this issue are several proposals: Loans to aid private schools in constructing needed classrooms and facilities; outright grants to pupils to be used for tuition at private schools; and exemption from income tax for payments parents make for tuition.

President Kennedy's proposal for a Youth Peace Corps has stirred favorable interest among the churches. Spokesmen for the churches, speaking out of their own experience in foreign missions, feel that the Youth Corps must be a partnership with youth of the underdeveloped nations or it will create antagonism rather than cooperation and friendship.

Church groups also seem quite interested in proposals for a Youth Conservation Corps which would revive a program for young men to work in



Protestant witnesses who oppose federal aid for private schools are shown at a House Education subcommittee hearing. Left to right: Dr. Gerald E. Knoff, executive secretary, National Council of Churches, Division of Christian Education; Paul E. Blanshard, special counsel for Protestants and Other Americans United for Separation of Church and State; and Methodist Bishop John Wesley Lord of Washington, D.C.—Rel. News Service photo.

reforestation, reclamation, and wilderness preservation similar to the Civilian Conservation Corps of the 1930's.

Other subjects which are matters of interest to the churches of America include: the Food for Peace program; disarmament; the plight of migrant workers; liberalization of the immigration laws; legislation concerning obscenity; and the issue of capital punishment.

Lutherans Testify

Lutheran spokesmen, appearing before congressional subcommittees, opposed any form of federal aid for church-controlled schools.

In testimony before subcommittees of the House (March 17) and the Senate (March 20), Dr. Robert E. Van Deusen asserted that "when a religious group accepts the option of conducting its own schools, it should provide the necessary financial support, thus insuring its own continuing autonomy and freedom."

Dr. Van Deusen, Washington secretary of the National Lutheran Council's Division of Public Relations, was accompanied at the hearings by Dr. Paul C. Empie, executive director of the NLC, and Dr. Philip A. Johnson, executive secretary of the council's public relations division. Both Dr. Empie and Dr. Johnson joined with Dr. Van Deusen in answering questions after he had presented the NLC position.

Dr. Van Deusen testified that Lutheran leaders recognize the right of any religious group to establish and maintain its own schools in order to integrate religious teaching with general instruction, provided it meets the standards of teaching competence and curriculum content set by the community.

But he emphasized that the existence of such schools "does not in any way constitute a claim on public funds, either for grants or loans, or for salaries of teachers and administrators."

"We believe that public subsidy of the program of any religious group in our pluralistic culture is wrong, since it forces the individual citizens to contribute to the financial support of a faith with whose tenets they do not agree," Dr. Van Deusen said.

JFK Gives Nod to Lutheran

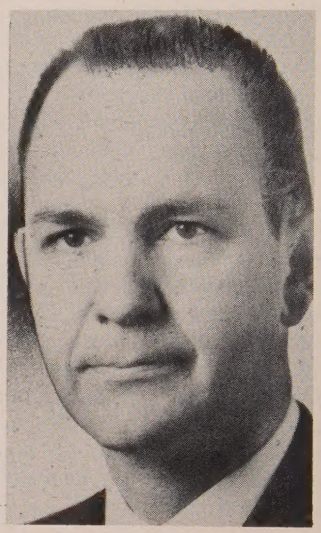
For the fourth time in five consecutive presidential press conferences THE LUTHERAN STANDARD's Washington correspondent, the Rev. Lambert Brose, was recognized by President Kennedy. The President said that the point made by Pastor Brose in his question was "excellent."

Pointing out that the Communists are pouring more books into the uncommitted nations than is the U.S. Information Agency, Pastor Brose asked in the March 23 nationally televised press conference whether this "book gap" wasn't a "tremendous obstacle to our winning the minds of the uncommitted people" and inqui whether the administration had plans for closing the gap.

President Kennedy replied that thought the point was excellent; he said that Edward R. Murrow, h of the USIA, is "considering what be done to expand the American eff in these directions."

Dr. Robert E. Van Deusen (left) of the National Lutheran Council meets Congressman Cleveland M. Bailey (D., W. Va.) before testifying against federal aid for parochial schools. Representative Bailey is chairman of the House Subcommittee on Education.

THE ALC



Dr. Luvern V. Rieke

ALC Layman to "Century 21

An ALC layman is president of corporation that is getting ready " bear witness to the gospel of Jes Christ" to upwards of 10 million pe ple.

He is Dr. Luvern V. Rieke, profe sor of law at the University of Was ington and member of the AL Church Council.

Dr. Rieke is president of the boa of Christian Witness in Century 2 Inc., a corporation that will "give positive affirmation" of Christianity the Century 21 Exposition, first inte national exposition to be held in t U.S. since 1939. The Century 21 E position will be held in Seattle, Was for six months, beginning April 2 1962.

Included in the basic proposa made by the Christian Witness Century 21, Inc. board is the ere tion of a chapel and multi-purpos room that would be a "symbol of t eternal values of the Spirit," an would witness that "God and Chri must remain at the center of life."

(Continued on page 24)

Brother's Keeper or Sucker?

• *Is a government welfare program a proper way for a Christian to care for his brothers in need?*

By John Strietelmeier

SEVERAL days ago I received this comment on an editorial on the minimum wage: "Work and save, young man, and someday you'll have enough to divide with those who don't." It came from a small business man who is, I think understandably, tired of seeing his hard-earned money being drained away in taxes to support more and more welfare programs. He feels that he is being played for a sucker. He feels, again with some justification, that we are creating larger and larger dependent groups in our country, all of whom expect to be supported, at least in part, from the earnings of responsible, hard-working, thrifty people.

I have known this man personally for many years. He is a generous person; indeed, I suspect that he would be a "soft touch" for anyone who came to him in real need. He would be the first to admit that he is morally obligated to be his brother's keeper. But he doesn't relish the idea of being made a sucker. And it seems to him that much so-called welfare legislation has that end in view.

This man is reasonably typical of Christian people, particularly of Lutherans, who are predominantly farmers and small businessmen and wage earners. Most of us grew up on certain proverbs which, while less than scriptural in their authority, were passed on to us with the strong endorsement of our elders: "Waste not, want not"; "A penny saved is a penny earned"; "God helps those who help themselves."

The German or Scandinavian Lutheran typically came to America with little more than the clothing on his back, worked hard, saved his money, gave his children an education or a farm, and retired on his modest savings. In the process, he created an ideal which most of us still respect, that of the man who is beholden to no one. We find it hard to understand how anyone who is not somehow morally irresponsible can get himself into a position that requires others to come along and bail him out.

Of course, we have always made exceptions to this rule. Most of us have known cases of honorable dependence in our own families or congregations—the blind, the mentally ill, the victim of crop failure, the aged, the indigent student, the family bankrupted by a long series of illnesses—and we have always felt an obligation to help them out. But we knew whom we were helping, and why, and to what extent. And we were in a position to judge when help was no longer needed.

I would assume that most of us still stand ready to help the genuinely needy, either through government or some private or church agency or on a person-to-person basis. The questions that disturb us seem to be: (1) Who are the needy? and (2) Why must we be compelled to help them by law and through taxation?

Who Are the Needy?

In a simple agricultural society it seemed easy to determine who was really in need and who was merely looking for a handout. I say it "seemed" simple because, as a matter of fact, we know now that psychological ailments or a bad home background can incapacitate a man as surely as can disease or an accident. There are undoubtedly people who, by deliberate choice, have become moochers or bums or whatever other unflattering name we want to apply to them. When we can be sure that we are dealing with such a person, we have a perfect right to invoke St. Paul's injunction: "If anyone will not work, let him not eat." Of course, even in such a case there is the question of whether his wife and children should be made to pay the penalty of his laziness.

But "laziness" is a catchall word which the healthy and the prosperous are tempted to apply all too readily to anyone who carries what seems to be less than his fair share of the load. In a country of 180 million people, we must expect to find a certain percentage of what might be called "human breakage"; people who for one reason or another cannot hoe their own row. Some of these have never learned how to work or to discipline themselves. Some of them have never been trained for anything better than the most menial jobs. Some are victims of alcoholism or narcotics addiction induced by deep-seated psychological disurbances. Some have been thrown out of work by technological changes; for example, the Appalachian coal miners. Some have been dulled and blunted by malnutrition extending all the way back to birth. Some are mentally retarded to a degree that limits their usefulness in a job but does not qualify them for institutional care.

Another large class of the needy includes those who are willing to work but have been thrown on the discard pile because of age. Their lot is particularly tragic because they have been broken not only economically but also psychologically.

A third class of the needy includes those who never had an opportunity to save, or whose savings have been exhausted. Many older people today are in this situation. What should have been their most productive years were years of depression, and such meager savings as they may have been able to accumulate have been eaten away, year by year, by almost 20 years of growing inflation.

The Christian responds to human need wherever and whenever he finds it, without inquiring too narrowly into how it came about. The Good Samaritan knew nothing about the man who had fallen among robbers except that he needed help. For all we know, he may have been a slave-trader whose blood-soaked profits made him a prime target for robbers. Or he might have been a playboy who had inherited his wealth and attracted the attention of robbers by throwing his money around. It is even possible that the priest and the Levite passed by him on the other side because, knowing what he was, they figured that he "got what he had coming to him." But our Lord makes it very clear that what he had coming to him was compassion—not because he "deserved" it but bec he needed it.

And so it is today. A wastrel ends up at 70 broke and sick hungry has gotten what he had ing to him in one sense of the t But in another sense he will not gotten all that is coming to until someone, motivated eithe common decency or the love of goes to him and picks him up takes care of him.

But doesn't this work an inju on the man who has worked hard scrimped and saved? Why shoul now be penalized? St. Paul ha answer—an answer which only can accept without murmuring o sentment. In Ephesians 4:28 he joins Christian people to do h work with their hands. Why? So they may "be able to give to t in need." Notice that St. Paul not say, "To those who deserve h He says, "To those in need." We asked to deal with our fellow precisely as God deals with us, v out weighing the merits or worth of the person who seeks our help

This does not mean that, in e case, we help the needy by gi them a handout. There may be t who need, most of all, a good in the pants and some straight-f the-shoulder talk about the virtu honest work. Christian people l not only the right but the dut make sure that moochers are not firmed in their mooching. But must be very slow to write a off as a moocher until all other sonable explanations of his situa have been explored and ruled And even a moocher has some c upon our love and compassion, are we not all, as Luther put i the last lines that he wrote be his death, "beggars before God"?

Is the Government Involved

America of 1961 is not a sim rural society but a very comp largely urban, highly industrial ciety. Because of this, it is also coming more impersonal. This may regret, but we cannot pret that it is not the case. Even tie blood and kinship are no longer, grettably, as close as they were 50 years ago. There are still ab dant opportunities for personal w of love and mercy, but there is an obvious need for organized ac to alleviate needs common to l

(Continued on page

BUT THIS I ASK

Thou Christ,
I do not ask Thee to free me from my milieu—
Only to let me find Thee there.
I would not taste Thee only in the holy sacrament,
In the consecrated elements of bread and wine.
I would taste Thee with all my senses
In the common bread of my dailiness,
In Thy grace given grape by grape
To the snail-creeping vine of my daily life.

EDNA HONG

AN APPEAL WITHOUT APOLOGY

Pentecost, May 21, 1961, climaxes the Year of Jubilee of the American Lutheran Church with a Jubilee offering of $2,000,000. It is a good spiritual discipline to confront a date on a calendar that invites us to self-examination. Perhaps an invitation to give an offering will sharpen that discipline and give finer outline to the character of our thanksgiving.

By Raymond M. Olson

THERE is something basically paradoxical about urging someone to give thanks. Thanksgiving is the spontaneous expression of gratitude in response to blessings and gifts received. But if a person has to be reminded to give thanks, is it really thanks that he is giving?

And yet we do it all the time. "Don't forget to say thank you," the mother reminds her four-year-old, excited over the new tricycle he has just received from his grandparents. Pastors continue to admonish congregations, "You ought to be thankful."

Again the question comes, "Are an individual and a congregation really thankful if they have to be reminded to give thanks?"

The American Lutheran Church might well ask this question in relation to the promotion of its Jubilee Year. Is jubilation still jubilation if it has to be prompted by all sorts of organized programs? Or do these programs simply invite and encourage jubilation and provide orderly channels for expressing it?

And now comes the climax of the Jubilee Year, Pentecost Sunday, May 21, to be accompanied by a Jubilee offering of $2,000,000. Can it still be called a thank offering, let alone a "jubilant" thank offering if people have to be asked and encouraged to give?

While theoretically, thanksgiving should come spontaneously, yet even the Bible urges and exhorts people to be thankful. Read, for example, that classic psalm that rings the changes on the motives for thanksgiving and begins, "O give thanks to the Lord, for he is good" (Psalm 107).

Theoretically there ought to be no need to set apart special days for thanksgiving. Every day ought to be a day of thanksgiving. Yet the Bible itself admonishes people to be thankful for special events of deliverance. The Old Testament people, who were probably most aware of their dependence on and blessings from God, were also aware of the need for special seasons of thanksgiving. The year of jubilee was such a time.

For the American Lutheran Church, its Year of Jubilee is such a time, a season that will be climaxed on May 21 with an offering of $2,000,000, asked for without apology.

It is a good spiritual discipline to confront a date on a calendar that invites us to count the elements in our lives that should produce thankfulness, and especially those related to the life of the church in which we move. Perhaps an invitation to give an offering will sharpen the discipline and give finer outline to the character of our thanksgiving.

THIS festival of Pentecost 1961, will be the occasion for rejoicing. If we do not see the reasons for this, that is a commentary on the character of our own life in this present world rather than a judgment on the idea of bringing an offering out of our joy. There is still time to seek and pray that we may find

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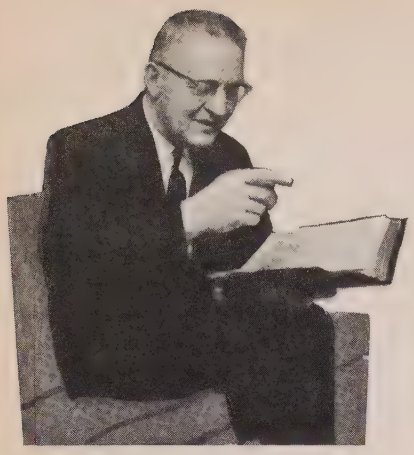

MIDWEEK
BIBLE
STUDY
at
ADA

MORE THAN A PASSING FAD

By Rolf E. Aas

Photos by Ralph Thor

I DON'T know why everybody doesn't come to cottage meetings! I get so much out of them!"

This is a typical reaction from a participant in one of the various types of informal Bible study groups that are springing up throughout the church. Hailed by some as the hope for a revitalized or reshaped church in which laymen will play a major role, these groups vary in accordance with local needs. Most of them, however, meet in homes, are limited in size to the number that can comfortably fit in an average living room, are usually led by lay people, and most often center around a study of the Bible.

Meetings of this kind are becoming popular partly because people feel a need for closer contacts with other Christians than is possible in larger group meetings, and because of a recognition of the importance of Bible study in Christian living and a desire to take part in church activities in a more significant way.

That this need not be a passing fad is demonstrated by First Lutheran Church, Ada, Minn., where such meetings have been held regul for eight years. In 1953 the Dep ment of Evangelism encouraged ishes to conduct small group stu on the book *Prayer* by Hallesby. tor E. G. Larson recommended to his board of deacons. After s hesitation, they decided to give try—"though it won't work," one them commented.

The parish already was divided to geographical areas with a dea in charge of each zone to enable church better to serve its mem and reach out to more people. It

Meetings are held in the homes of members. Hosts are encouraged to invite their neighbors. Mr. A. N. Olson welcomes Mr. and Mrs. L. J. Peterson to the meeting at his home. Total attendance in Ada averages nearly 150 at meetings in a dozen or more homes.

The meetings usually are opened with prayer. Each mem brings his Bible, and usually several different versions are a able. Group leader Maynard Peterson is shown with his wife Mr. and Mrs. Oscar Nordby. Each person also has study sh

lecided to arrange meetings in homes n each of the zones. Pastor Larson prepared study guides and trained he laymen who would lead the meetngs.

The success of the program surprised the deacons. Total attendance at the groups was about double the average attendance at midweek services or studies held previously. Since then the cottage meetings have replaced other midweek meetings, except during Lent.

About three times a year, a series of from five to eight meetings is held in the parish. Pastor Larson prepares studies for some of these; for others, printed courses are used. The pastor trains leaders before each series, emphasizing that they should not lecture, but should give everyone a chance to talk. They have a leader's guide, and the study sheets for members are distributed at worship services the Sunday before each meeting.

The deacons decide how many meetings should be held. They get meeting places and leaders. One commented, "Leaders are easier to get now. Once they've been a leader, they get so much out of it they will do it again." The deacons report regularly to the pastor, who only occasionally visits a group.

ATTENDANCE at cottage meetings ranges from 6 to 20. During the last series there were 13 groups with a total average attendance of nearly 150. The hosts are urged to invite their neighbors; others to bring their friends. Studies last a minimum of an hour and a quarter.

Deacons are responsible for finding meeting places and leaders. Here deacon Clifford Larson (left) talks over the lesson to be covered with Maynard Peterson and Pastor E. G. Larson.

Lunch and informal fellowship usually follow, though serving food was discouraged at the beginning.

This is not a program only for a large congregation. Rural Petri congregation, in the Ada parish, has only 17 member families. But they too have cottage meetings. The entire group meets in one place, with a lay leader trained by the pastor.

The results have been gratifying to pastor and people. "Some who could not say a word at the first meeting now can lead in free prayer," Pastor Larson reports, as an indication of the spiritual growth he has observed. "Cottage meetings have led the people into the Bible and enabled them to talk about spiritual matters with their neighbors," he adds. It is also easier for the pastor to speak about biblical subjects because now the people know what he is referring to. Often individuals ask him questions raised by the group discussion.

Members of the groups are equally enthusiastic about the value of the program. They most often express appreciation for a deeper understanding of the Bible. "It gets us to study the Bible more," one of them stated.

In addition, members point out that the groups provide: Christian fellowship; a chance for husband and wife to study together and attend a church function together; possibilities for open discussion; encouragement of Christian leadership; a supplement to the work of the Sunday school; and a good example for children.

One member summed up the feeling of the group, "If you really want to get a deeper understanding of the Word, this is the way."

Members of the group often raise questions during the study. Sometimes they share their findings and questions with one another. Here Mrs. Ira Enos calls Mrs. Clifford Logan's attention to a passage in the lesson for the evening as Mr. Enos looks on.

The coffee cup usually puts in an appearance near the end of the evening to encourage fellowship. At this meeting it gave Mr. Enos, a new member of the congregation, a chance to get better acquainted with long-time members Mr. and Mrs. Olaf Ogard.

The First Time Around – *Stewardship*

A KEEN SENSE OF TRUST

By Howard Sandum

THE church has a department of stewardship because the church has a sense of the trust of the Gospel that is given to it," says Dr. Raymond M. Olson, director of stewardship for the ALC.

"And it must meet this trust in an orderly and vigorous fashion."

The trust, and the tools necessary to carry it out, have become vast. For instance, the new church has a property valuation in all of its congregations and institutions of more than 476 million dollars.

Nationally budgeted phases of its work this year total $18,102,254—including the 2 million dollar Jubilee Year thank offering to be received on Pentecost Sunday, May 21. (See page 13.)

By gathering offerings to meet the costs of promulgating its Gospel-centered program, the Department of Stewardship hopes to keep the spiritual thrust of the ALC strong and vigorous.

"To me," says Dr. Olson, "a trust is something that a man or institution holds precious . . . receives in order to deliver into the hands of others . . . and says: Take this precious thing . . . Use it . . . Make something of it . . . Don't *bury* it."

And it involves the Gospel, the Christian revelation, the knowledge that man can be at peace with God, as well as the "fact that the church is entrusted with the fruits of Christian witness and work by other generations," he says.

With horizons as wide as this, the stewardship approach must take many forms.

One of its hardiest tools is the printing press. This year some 12 million pieces of informational and educational printed materials will be provided for the church's 5,000 congregations. They are mailed out on request—an average of four bulk orders for each congregation in 1961.

The advent of modern audio-visual techniques has provided another widely used and effective teaching tool. The message this year will be brought to perhaps hundreds of thousands

Dr. Olson

through some 3,000 anticipated rentals and sales of films and filmstrips.

Of 10 films currently in popular demand, the most recent is *The Measure of a Man,* a half-hour color motion picture aimed at responsibilities in the new church.

But the production of materials is only a single phase.

Through the ALC's Board of Trustees, which is their governing board, the stewardship staff may give help or advice in any kind of institutional fund-raising project (as distinguished from offerings received for the church's general benevolence program).

In addition, about 100 programs of short-term stewardship counseling-in-residence will be conducted this year, primarily among new congregations established by the Division of American Missions. Costs of the resident counseling service are met by fees.

Another service known as the Sector Plan has brought bountiful returns during the past decade to congregations interested in improving stewardship performance. Making extensive use of layman volunteers, it is a carefully organized plan to assess and lift the stewardship potential of congregation.

The department's Congregat Contact program brings the staff contact with congregations eithe dividually or in groups in orde promote better general stewar practice.

Through its Office of Special G the department provides a fou tion-type program of counsel in ning wills and estates—a service signed especially for persons want to remember the church bequests.

"Stewardship!" has been the c throated cry by which many a theran pastor has recalled his p to a new sense of its responsibilit

But frequently it's a struggle. are two areas in which the Amer Lutheran Church faces problems moves through the first year o future:

• *Values.* In today's society, say Olson, we "are strongly tempted to extend ourselves in credit. T should there be a fluctuation in economy, the mission of the church gets hurt. We must work an understanding in terms of va on how to find our way *as a peo*

• *Coordination.* "The many side the great work which the ALC is ing—so much larger than any o have supported before—calls fo good look at the value of a un budgeting approach. We need a sire to support this total work the adopted budget.

"We all have our special fieldi interest, of course. But the total gram of the church *must not suf*

STEWARDSHIP STAFF:

Dr. Raymond M. Olson, director
The Rev. Arvid E. Bidne, assistant director
The Rev. Eugene J. Leschensky, a sistant director for special service
The Rev. Melton W. Bulgerin, assis ant director for production
Mr. Alf W. Jorgenson, field counselo for special gifts
Mr. J. C. Johnson, resident counselo

Regional directors:

Pastors James A. Siefkes, Paul N Varner, T. A. Krueger, Orval A Schmidt, H. Curtis Satre, E. J. Cou nils, and Mr. Tillman S. Stevens.

Regional counselors:

Messrs. Orien D. Vick, Carl W Stoltz, James H. Wiebe, R. Star ley Shefveland, Arthur F. Gerloch

rother's Keeper from page 12

oups—the aged, the blind, the un-illed, the unemployed, the mentally tarded, the victims of flood or earth-iake or drought.

Since most of these problems are itional problems, national solutions ust be sought. Many people believe at the best existing agency for tack-ıg these problems is the federal overnment. Many equally concerned eople feel that some other agency ıould be found or established.

Perhaps the chief reasons why gov-rnment has become so deeply in-olved in "welfare" activities are: (1) iat serious social problems constitute threat to public peace and must e dealt with simply for the sake of eeping order, and (2) that other gencies have shown themselves un-ble or unwilling to do it.

It is all well and good to say that ildren should take care of their sick nd aged parents. The fact is that in ur day they do not do it. There are ood New Testament reasons for say-ıg that the church should take care f its needy. But the church has not one it, at least not on anything ap-roaching the necessary scale—and ell over a third of our people do ot even belong to a church.

How about the local community? lere again the record has not been ood, and in our complex society it not unusual for whole communi-es to be in need. There are even hole states which find it impossible o do an adequate welfare job.

Constitutionally, the United States a federation of more or less sover-ign states. But economically and ocially we are one country. Un-hecked erosion of farm land in Mis-issippi or Tennessee sends waves of ispossessed farmers into the urban reas of the North where they swell ıe relief rolls. In the 30s, the de-elopment of a dust bowl in the heatlands of the southern Great lains sent the Okies traveling in ıeir wheezing jalopies to California. or years there has been a constant ıigration of bankrupt, almost illit-rate Negro farmers from the rural outh into the slums of such northern ities as Chicago. No major social roblem in our country can be con-ained within one region or one state. becomes a focus of infection that apidly spreads.

Welfare legislation is therefore in-ended to serve as a kind of "social medication." Whether a particular welfare proposal should be enacted into law requires the exercise of considered judgment. Is the ailment for which it is prescribed real or imaginary? Is the proposed legislation the best or only "medicine"? What might its harmful social "side effects" be? (Sometimes the cure can be worse than the disease.) Must the medication be kept up indefinitely?

The citizen who takes seriously his obligation to be his brother's keeper does not begrudge the use of his tax dollars for the alleviation of real need; indeed, he may well take the lead in urging government to expand its welfare services. But he insists on value received.

I cannot, for instance, see any reason for appropriating large amounts of money to enable people to go on living where there are simply not enough resources to support the present population level. I am willing to put up money to re-train such people for jobs elsewhere, to take care of those too old to find other employment, and to develop new resources or bring in new industries. But is there any real love or justice in turning the population of a whole area into a bunch of government pensioners, just because they prefer not to move? One of the chief objects of all assistance, private or public, must be to help a man recapture the self-respect that comes from being a useful, productive member of society.

And just because Christian citizens have this concern for ultimate human welfare, they are likely to disagree among themselves more sharply on specific welfare proposals than are generous-minded humanists or idealists who are not Christians. The solutions to human need do not come to us in blinding flashes of inspiration. They must be sought patiently and prayerfully. And one can never be quite sure that what seems to be the best answer is the right answer.

The answer which a Christian finally gives can and must be motivated by love, by the kind of "charity" that St. Paul describes in 1 Corinthians 13: a love that is long-suffering and kind, not possessive or touchy; that does not keep account of evil or gloat over the wickedness of other people; that knows no limit to its endurance, no end to its trust, no fading of its hope.

Mr. Strietelmeier is managing editor of *The Cresset*, a Lutheran literary magazine.

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Appeal... from page 13

the springs of joy which may be let loose in our lives and be expressed in some visible way.

Each of us in this church has been given a part in great and significant institutions of learning—our seminaries, colleges, and secondary schools. Through these we can express our Christian concern for our nation and the people in it, and build the Christian revelation into the developing lives in this generation and those that will follow. A part of the Jubilee offering will go toward strengthening of these schools.

Each of us has been given a part in significant institutions of mercy, of health and welfare. They are ours in this new church and they stretch across the whole horizon of our Christian citizenship.

Furthermore, our heritage is made up of rich and ennobling traditions, of insights into the Scripture and God's purposes with us, of glorious examples of dedicated and fruitful lives in the homes, the neighborhoods, the congregations in which we have our present place. When we see our heritage as taking in all of this wealth out of the three churches and the interplay which the Spirit of God accomplishes in such a communion of saints, there is splendid reason for a joy that will rise up and insist on being expressed.

However, thankfulness need not be limited to individual expressions of it. We can also express it together. How often Christian people in the past have done this! Since we hold so much of this joy and these reasons for thankfulness in common, it is the most natural thing in the world to expect that Christians act, give, and say something *together*.

It is the understanding of this fact that led the ALC to provide the opportunity for the Jubilee thank offering on May 21, Pentecost Sunday. We have agreed together to do this, through the decision of our constituting convention. It is right to do it within the channel of the total church.

BEFORE Pentecost Sunday dawns we do well to consider some of the reasons for the thank offering we plan to bring. It is to be expected that some will think of the thank offering as a way to get an additional $2,000,000, or to do certain kinds of church work that are cryin be done. Important as these co erations are, this is not the pri purpose of a thank offering. Ther other ways to approach such re sibilities.

One of the reasons for su thank offering is that it sets up a mon way for us to act, a commor on which to do it, and a con use for the offering we brin offers us the opportunity to de strate our union and unity in C

We do not intend to end the of Jubilee with indifference, le it die from inattention. Rather intend to make it a time to say s thing, and to say it together fron midst of all our congregational

We will say it with an offe Pentecost 1961 will be one of special days given to us in whic have the possibility of saying s thing in a strong and emphatic so that it can be heard above chatter and din of ordinary conc

Dr. Olson is director of stewardship in American Lutheran Church.

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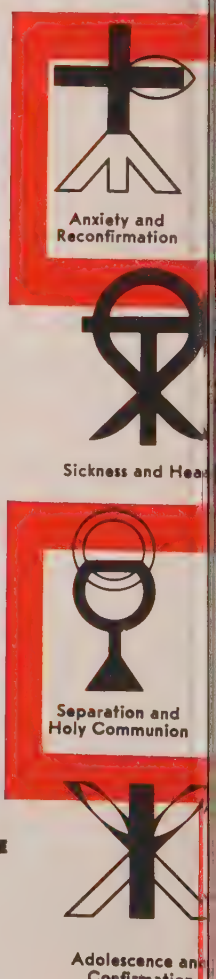

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EDITORIALS

The Round of the Districts

On April 11, the date of this issue, the round of the conventions of the 19 districts of the American Lutheran Church begins. That round starts with the convention of the Southern District in San Antonio and ends with the convention of the Iowa District in Decorah.

A study of the schedule of district conventions (see *L.S.* for Mar. 14, p. 25) shows that the "round" of the 19 conventions is not literally round. That is, one could not make the rounds of the districts by beginning at San Antonio and proceeding in a continuous, unbroken orbit. He would have to do considerable crisscrossing. And in mid-June, even with the benefit of a private jet plane and helicopter, he would have trouble getting to the six different conventions that are scheduled between June 12 and 16 and that are as widely separated as Gettysburg, Pa., and Minot, N.D.

There is something encouragingly significant about the way in which the schedule of district conventions has been set up. For it illustrates an important fact about the organizational character and genius of the ALC. Our church is a centralized body, divided into 19 geographic units. It is not a federation of 19 organically independent units. To use the terminology of the district constitution, the district is a "working unit" of the ALC, a "segment" of the ALC "for the purpose of planning, promoting and executing the program and work of the Church." But this does not mean that the 19 district working units have no individuality, no distinctiveness, no responsibility or initiative whatsoever. To quote again from the district constitution, the district is to provide "inspiration and leadership for its member congregations in planning the work assigned to them by the Lord of the Church."

Now what all this means is this: If the unified program of the ALC is to be carried out with maximum effectiveness two things must be recognized and safeguarded: 1. The central authority and responsibility of the ALC and the resulting necessary loyalty to the ALC and its program and work. 2. The legitimate desire of the 19 districts to function as creative, mature working units of the ALC and not as little children or brash adolescents toward whom the ALC assumes a kind of "papa-knows-best" attitude.

In other words, if the districts take themselves too seriously and try to "run away" with things, the whole work of the whole church will suffer. And if the church headquarters takes itself too seriously and tries to ride herd on all local or regional initiative and enthusiasm, again the whole work of the whole church will suffer. There must be such a blen of centralized planning and regional flexibility the one program of the ALC is properly adapte the peculiar conditions that exist within the 19 graphic segments of the church and that this program elicits the full measure of the special insights, and enthusiasm of the membership o several districts.

Now to get back to the schedule of the 19 trict conventions. You see, it is so set up that it w be impossible for one man, or for a whole contin of men, to set out from a central office in Minnea and attend anything like the complete sessions o 19 district conventions. That is eloquent testin that the church recognizes that the districts can without having the whole executive staff of the present to tell them what to do and how to d There will be somebody from headquarters—re senting the president and representing two or t of the divisions of the ALC—at each district vention. In fact, THE LUTHERAN STANDARD plan have a representative at each of these convent

The presence of these men and women from 4 426 South Fifth St., Minneapolis, is a recognitio the unified character of our church. That is g But the fact that at their conventions the district not slavishly follow an order of business sent from headquarters and pass motions dictated headquarters and do only such things as they are to do by headquarters testifies to the evangelical dom that prevails in the ALC. Furthermore, it stitutes an opportunity and invitation to exercise tiative and creativity throughout the church. that is good, too. Just so everybody recognizes these things as good—and makes the most of th

—E. W.

Don't Be Bewitched!

The Church of Galatia was bewitched, accor to Paul (Gal. 3:1). This bewitching took place after the church was organized. The members sta out on the basis of the free grace of God in Ch They were happy. The spirit of rejoicing soun throughout Galatia. But rather soon the mem turned away from the free Gospel and began to on the rules and commandments about circumci and other points in the law. Their freedom and disappeared. They now lived by the "rules" ins of by free grace in Christ.

The church and all its members must consta fight against this tendency to become bewitche rules. It is so much easier and pleasant for one's man nature simply to follow some rules, belie that this will make us right with God. Swimmin the deep ocean of grace is much more difficult.

Once I had a conversation with a former Luth deacon who had become a Roman Catholic bec

e had married a Roman Catholic girl. I asked him ow he liked being a Roman Catholic, and he anvered: "I like it, for it is much easier. You simply llow the rules of the church. If you are in doubt, ou ask the priest, and he will tell you what to do." his man was bewitched. He had turned his back on e free grace of God in Christ.

The tendency to become bewitched with man's vn effort is always at hand. In the book, *The Heart the Matter* by Graham Greene, Father Rank says: For goodness' sake, Mrs. Scobie, don't imagine you or I—know a thing about God's mercy. . . . The hurch knows all the rules, but it doesn't know what oes on in a single human heart."

Father Rank has stated the problem fairly well. It a popular conception that if only we know the les of the church we may be satisfied with the atural man and simply give him some rules to folw. We may say, "Tithe," or, "Do not tithe." We ay tell him not to smoke. We may insist on a certain rm of conversion. We may require certain forms life. In other words, we may apply certain moral rinciples to his life and thus get a "good" man. To is good man we add a touch of the Gospel, and en we think we have a Christian man. But this an is not set free by the Gospel. If we get no eeper than to the good man, we may simply morize and not touch the human heart at all.

There may be a religious boom today. But is it ot true that most of the people who crowd our urches are woefully ignorant of biblical and Gosel truths? Why do they come? Is it because the urch draws them on the basis of the rules, and that ey have become bewitched in the same manner as e Galatians? A recent writer has said that the esent religious boom is accompanied by a moral ist. Is this because we do not know the human art and very little of the grace of God? Even ough religion is booming, so are crime and disonesty.

In order to be a success in any endeavor it is necsary only to know the rules. He who knows the les will appeal to human passions, and he will get llowers. Hitler knew the rules and was a success! e who knows the rules can make men kill and steal d sacrifice and shout for joy. He can make them tend church, too. The rules of advertising can make church a success. But rules cannot change the huan heart and release the man in sin and bondage. hey can only bewitch him.

It seems to me that this is a danger in all church e today. The local church may become an organiion, and the pastor and the members may run it cording to the rules but not according to the free ace in Christ. This is true of congregations of rger church bodies. But when the smaller churches d sects constantly point to this fact, it should not be overlooked that some of them are the most guilty of following "rules."

Paul was "perplexed" about the Galatians. Would he also be perplexed about us if he began to study whether we are basing our work on rules or on the grace of God? —J. M. J.

Not the Least Problem

Not the least among the social problems that confront our nation is unemployment. There is not complete unanimity on what should be done to improve the situation, but there is general agreement on the seriousness of the widespread unemployment and on the necessity of taking steps to remedy it. The latest figure on the number of the unemployed which I heard was 5,705,000—the highest in 20 years. One out of every ten factory workers, one out of every six steel workers, one out of every four workers in the automobile industry are unemployed.

That this is a concern of the church goes without saying. In a Labor Day message a number of years ago, Dr. Frederick H. Knubel, first president of the United Lutheran Church in America, said: "If we would gain enduring conviction concerning the dignity of our toil let us use this [maxim] for daily observation: Life has three supreme privileges—fellowship with God, love, and work. Nothing besides is their equal. How horrible then is the lot of the unemployed millions today! A life without work is like a life without love, or worst of all like a life without God. It is right that I stop for a moment to plead with you for your personal, active interest in the deep need of the unemployed . . ." Certainly, that plea needs to be voiced today.

To be sure, it is one thing to be genuinely concerned about the plight of the unemployed and another thing to know precisely what can and should be done to remedy this situation. Few will deny that the problem calls for placing human values not only above property values but above partisan politics. What is needed is a broadly coordinated program that enlists the resources of the federal government, state and local governments, private business, labor, and private welfare agencies. And these should concern themselves with both the immediate problem of unemployment and the long-range problems that automation and other new developments have thrust upon us.

In this connection, pastors and members of the ALC will do well to read the statement on "Social Consequences of Industrial Development" that is included in the booklet, "The Christian in His Social Living," compiled by the Board for Christian Social Action of the former ALC. Requests for the booklet should be sent to the Commission on Research and Social Action, 422 S. 5th St., Minneapolis 15, Minn.

—E. W. S.

MR. EDITOR...

THE STATE STEALS

Sir:

Amazing letters appeared in the Feb. 28 *L.S.* G. N. Cooper protests against efforts of the church to fight Communism. . . . If his church is against those who fight atheism, its mission is indeed perverted.

S. T. Monken and P. R. Johnson support the stand that taxation of one person for the direct benefit of another is highly moral. . . . To help others by seizing your neighbor's wealth and distributing it is *stealing.*

The welfare state creates poverty and misery. It negates man's responsibility. . . .

MRS. MARY K. HARRIS
Holland, N. Y.

SICKENING MANIFESTOES

Sir:

. . . Why has not our church taken a strong stand against the Communist Antichrist? Why do not our pastors pray [during services] that this nation might find the moral and physical strength to resist . . . ?

Is the systematic persecution of the church, and in some large areas the total elimination of church worship, such an inconsequential matter that it should not be mentioned . . . ? The sickening manifestoes advocating recognition of Red China that have emanated from Protestant church groups . . . indicate an inexcusable naivete.

I am in total agreement with Mr. Lambert Brose (*L.S.*, Feb. 14): "Let's fight this hellish ideology with the most powerful weapon we have—the Gospel of Jesus Christ."

RAY A. VETTER
Seattle, Wash.

NEEDED: NEW EDITORS

Sir:

I was amazed and disturbed to find that your editorial staff has now definitely gone on record as favoring the ultra-liberal wing of American politics that is helping the Communist effort to discredit and abolish the House Un-American Committee of Congress (p. 8, March 14 *L.S.*).

Why does a controversy of the type involved need to be featured in a church publication? I suppose you had to cut out the devotional page to make room. . . . Why did you quote hearsay evidence on one side only? Are you afraid to investigate the facts? . . .

If this is the type of publication we get as the official publication of the wonderful new church union, I believe it is time we clean house in the editorial staff.

G. A. BAALSON
Tower, Minn.

Sir:

. . . It is appalling that many of our church bodies continually and consistently fall prey to the obvious tactic of undermining confidence in the House Un-American Activities Committee and the FBI. After seeing this film *(Operation Abolition)* and reading J. Edgar Hoover's report entitled "Communist Target, Youth," which documents the film, there is little room for doubt as to the film being authentic. . . .

WILLIAM MYERS
Sidney, Mont.

• *Although J. Edgar Hoover's report deals with the subject of this film it does not claim to be a documentation of it. In fact, it affords proof that at least one of the sequences in the film is inaccurate. The film carries no credit lines. If it carried an FBI credit line or gave information about who made it, who paid for it, who decided what footage should be used, who wrote the commen etc., its authenticity and ho would be far less in doubt.*

To assume that periodicals, n papers, and church groups that questioned the accuracy and ho of the film are all "falling pre the obvious tactic of undermi confidence in the HUAC" is un ranted and unfair. Even Mr. Wi Wheeler, chief investigator on West Coast for the HUAC, adm on "The Goodwin Knight Show, KCOP-TV, Los Angeles, last Au that the film has inaccuracies and tortions. In light of such facts admissions it plays into the hand the Communists to brand as a c of the Communists everyone questions the authenticity of the or the wisdom of showing it. This against each other the forces that trying to combat Communism.

Fortunately, there will soon be erally available the full-length m Question Seven, produced for Lut an Film Associates. This film L. S. *for Feb. 28 and March 28) picts Communist tactics and press in East Germany and is excelle calculated to warn patriotic Chris citizens of the subtle danger of a istic Communism.*

TOO LAZY FOR SELF-DENIA

Sir:

I was very disturbed by Fa Size (*L. S.*, Feb. 28). The au scorns self-denial as an act done impress others. . . . Many of our fo of devotion have been dropped cause Christians are afraid of be called *hypocrite.* One example is c ing to make the sign of the cross.

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ıe, God looks on the heart. Let us ɔe he doesn't find we have given Christian symbols and devotions of fear and just plain laziness.

JEANNE M. WRIGHT
Milwaukie, Ore.

DON'T LET IT HAPPEN

What action is being taken by the ıerican Lutheran Church in regard President Kennedy's school legis-on? . . . Our present system of ɔporting public schools only with money guarantees us the privilege educating our children in public, vate, or parochial schools as we h. Parochial school parents are as-sed a so-called double tax, which quite logical as no economy en-es one to get something for noth-. . . .

Will the next generation pay taxes support both public and parochial ools, thereby contributing to the ɔport of another church, and won-why our Lutheran Church let this ɔpen?

D. HILLESLAND
Calmar, Iowa

TWILIGHT OF THEOLOGY

. . In speaking of theological dif-ences keeping Lutherans apart, Mr. ckelman (*L. S.*, Feb. 14) says, ıe differences within any of the theran bodies are greater than the ferences between the bodies." This icates that there are pastors and people who are not in accord h the theological statements ac-ɔted by (their) bodies. . . . This nonstrates that there is indifference theology. Any statement implying contrary ("This is not to say that re is indifference toward theology ay") is misleading. Isn't it a sad for Lutheranism if "the chief tacle to Lutheran union today is ɔractical one," with "theology . . . ɔming less of a factor" because of indifference?

A. R. WOLBER
Crawford, Tex.

KEEP CHRIST IN EASTER

. . Please don't lets start commer-izing our most holy day, Easter. vas most alarmed to see (on the k cover of the Feb. 28 issue) ıe Perfect Gift for Easter. . . ."

DOROTHY PFISTER
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Faith Church, Staples, Minn. (Pastor Harold M. McCullough).

Orfordville Church, Orfordville, Wis. (Pastor Alvin O. Skibsrud).

Minnetonka Church, Wayzata, Minn.

Congregations taking part in the sponsorship program provide funds to enable mission congregations to expand their program and return church funds to the ALC, for re-use.

Writing Your Congressmen

Because of high church interest in bills now facing Congress (see story on page 9), readers of THE LUTHERAN STANDARD may wish to write their congressmen. In a new Resource Sheet issued to the pastors of the ALC, Dr. Carl F. Reuss, director of the Commission on Research and Social Action, gives the following suggestions:

1. Write your views to your congressman and to your two U.S. senators. Emphasize the one or two points you think vital; put them *into your own words;* keep your letter to *one page.*

2. Address him as: The Honorable _____, Senate Office Building, Washington 25, D.C.; Dear Senator _____. (For congressman, it's House Office Building and Dear Congressman _____.)

3. Encourage your members and their friends to write individual letters or cards. Discourage petitions or letters with many signatures.

4. Refer to House or Senate bill by number, or any proposed amendments or substitutes affecting the bills you write about.

(If you don't know the name of your senators or congressman call your local newspaper, postmaster, superintendent of schools, or librarian.)

The Air Force Commendation Medal is pinned on the blouse of an ALC chapla Colonel Johann K. Jung (Ret.) of Anaheim, Calif., by Lt. General Archie J. Ol commander of Fifteenth Air Force, at a special awards ceremony at March AFB, The citation read at the ceremony stated in part, "Through his outstanding pla ability, management, and supervision, Walker AFB enjoyed one of the outstanding ch programs within Fifteenth Air Force."

ALC Layman. . . from page 10

Invited to participate in the program of the Witness board are all denominational bodies and Christian groups in the Protestant, Evangelical, Anglican, and Orthodox traditions.

Also prominent in the work is the Rev. L. Myron Lindblom, who serves with Dr. Rieke on the five-man corporation board. Pastor Lindblom serves the ALC's Bethlehem Church in Seattle.

About People

Dr. Gerhard Frost, professor of practical theology at Luther Seminary, St. Paul, has written a new section of Bible study helps which will appear this spring with the text of the Revised Standard Version of the Bible. Title of the book will be *The Augsburg Bible.* The new "helps" will be entitled "This Book in Your Hands."

The Rev. T. W. Tysdal has retired from the evangelism staff of the ALC after serving 20 years as an evangelist. He will be going to Japan this summer to speak at conferences for missionaries.

The Rev. Rolf Boe, Preston, Minn., has accepted the call to be regional director of parish education with offices in Chicago.

Among the Churches

CANADA

● The Canada District of the will meet June 20-23, a time diff from that previously announced. meeting will be held at Saska Sask.

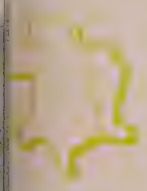
● Bethania and St. Paul chu of Starbuck, Man., merged on 5. The merged congregation will the name Starbuck Church. E A. A. Nelson and Pastor H. Kr will serve the Starbuck congreg

OHIO-EASTE

● Messiah Church, Alexandria (Pastor Paul G. Disbro), dedica 25 note set of carillons on Marc in memory of Mr. Arthur W. Je a young layman who died in a crash.

● Prince of Peace Church, Po

io (Pastor Robert K. Trump), ded-ted the first part of a multi-unit lding on March 12. The work in and was made possible by a thank ering made by Martin Luther urch, Youngstown, Ohio (Pastor ther M. Schliesser), on the occa-n of the 100th anniversary of the ungstown church.



SOUTH-CENTRAL

● American Church, Fairbury, Neb. astor Claire Giebert), held a mort-ge-burning ceremony March 12. ganized 10 years ago, the congre-ion is now planning enlargement its facilities or a possible relocation.

● The Mission Committee of the ntral District has decided to carry the vacation church school home ssion project of the former ALC. cation schools are asked to study home mission work of the dis-t and to raise an offering for a trict-sponsored mission. This plan uld make it possible to start one tra" mission every two or three ars. The first Central District Vaca-n Church School Mission is planned the Omaha area.

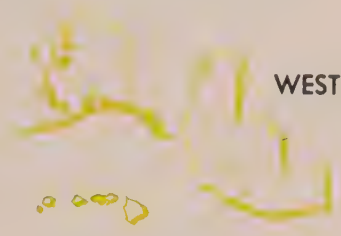
MIDWEST

● Miss Sharon Sarbach was in-lled as parish worker at Church of Redeemer, Racine, Wis. (Pastor A. Miritz), on March 8.

● The Lutheran Welfare Society of isconsin celebrates its 25th anniver-y this year. The society last year ved 251 unmarried mothers and 0 children. The chaplaincy corps de a total of 45,968 calls in hos-als and institutions in Wisconsin. ecutive director of the society is e Rev. Benjamin Gjenvick.

● Our Savior Church, Milwaukee, is. (Pastor Arnold W. Nelson), has heduled its second annual retreat April 29-30 at Green Lake, Wis. A. R. Kretzmann of Chicago will the guest speaker.

● The Pleasant View Luther Home Corporation, Ottawa, Ill., has voted to build a $725,000 retirement nursing home. Construction is expected to begin in June. The new building will eventually replace the Old Main of Pleasant View Luther Academy, now used as a home for the aged.



WESTERN

● Bethany Church, Portland, Ore. (Pastor C. S. Kloth), dedicated a new parish house March 12. Existing facilities were remodeled.

● The North Pacific District of the ALC will meet June 5-8, at Parkland, Wash., not June 6-9, as previously announced.

UPPER MIDWEST

● American Lutheran Homes, Inc., Fargo, N. D., has received a half million dollar government loan to finance the erection of a home at Fargo for the elderly, 62 years of age or over.

The Rev. P. A. Gisvold is executive director of American Lutheran Homes.

● Tracy Church, Tracy, Minn. (Pastor R. L. Peterson), last month completed its fourth merger since 1948 when Trinity Church, also of Tracy, united with Tracy Church. The four congregations that have merged with Tracy Church represent one former Augustana congregation, two former ELC churches, and now, with Trinity Church, one former ALC congregation.

● Dr. Mary Alice Jones, well-known children's author, will be the featured speaker at the church library workshop to be held at Gustavus Adolphus College, St. Peter, Minn., June 23-24. Registration is open to anyone interested in church libraries.

● Another church library institute will be held at Concordia College, Moorhead, Minn., June 2-3. Principal speaker will be Mr. Erwin E. John, editor of *Lutheran Libraries*, Minneapolis.

● Zoar Church, Revillo, S.D. (Pastor Jalmer Eldal), has applied for membership in South Dakota District of the American Lutheran Church. A recommendation to receive the congregation into membership, made by the district executive committee, will be submitted for action to the June convention of the district.

● Construction is to begin this spring on a 43-bed retirement nursing

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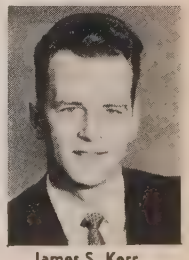

James S. Kerr

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home for the Grafton (N.D.) Lutheran Sunset Home.

● Ground-breaking services were held April 8 at the Good Samaritan Hospital in Rugby, N.D., for the 68-bed Harold Haaland retirement home. Mr. and Mrs. Haaland contributed $100,000 to the building fund.

● Gordon Long, student at Luther Seminary, St. Paul, has been named camp director at Camp Knutson for 1961. The camp is operated under the Division of Charities especially for children associated with its homes.

Obituaries

The Rev. Frederick L. C. Hefner, 63, Syracuse, Neb., died on Feb. 14 after a period of sickness. He was born at Coleridge, Neb., and served parishes at Wellington, Colo., and Syracuse. He had served at Syracuse since 1933.

The Rev. Olaf V. Smeby, 76, died Jan. 30 at Tustin, Calif. Born at Albert Lea, Minn., Pastor Smeby served parishes at Waterloo, Iowa; Gayville, Mission Hill, and Presho, S.D.; and Longmont, Colo. Pastor Smeby was retired.

The Rev. John H. Peters, 67, retired, died Feb. 24 at Long Beach, Calif. Pastor Peters, who was born in Golden, Ill., served parishes in Bishop, Anaheim, Los Angeles, Long Beach, and Southgate, Calif.

The Rev. Herman Henry Haase, 72, Sioux Falls, S.D., died March 15. Born in Germany, Pastor Haase served parishes in Isabel, Selby, Hosmer, Leola, and rural Delmont, S.D. He retired in May, 1959.

The Rev. H. T. Braa, 71, Minneapolis, Minn., died of a heart attack on March 11 at Veterans' Hospital, Minneapolis. Born in Moody County, S.D., Pastor Braa served parishes at Preeceville, Sask.; Winona and Northfield, Minn.; LaCrosse, Wis.; and West Union, Iowa. He served as a chaplain in the CCC, and later as a chaplain in the U.S. Army, attaining the rank of colonel. Since August, 1959, he served as chaplain at the Ebenezer Home in Minneapolis.

Changes of Address

J. H. Abelmann (retired), from Sheboygan Falls, Wis., to West 142, 7416 Oakwood Dr., Menomonee Falls, Wis.

B. T. Anderson, from Fort Worth, Tex., to 329 E. Reed St., Covina, Calif. (Grace).

Wilhelm Baer, from 610 Columbia St. to Storm Avenue, Hudson, N.Y. (St. Mark).

M. A. Berkeland (Luth. Welfare dir.), from Big Spring, Tex., to 2302 University, Des Moines 11, Iowa.

Fred K. Bernlohr, from 54 E. 217th St. to 431 E. 260th St., Euclid 32, Ohio.

Edward M. Butenshon, from Bellingham, Wash., to 2811 N. Portland Blvd., Portland 17, Ore.

Fred W. Cesler (retired), from Dundee, Mich., to 1349 Maple Blvd., Monroe, Mich.

Paul R. Daneker, from Lewiston, Ida., to 252 Chesterton Ave., Staten Island 8, N.Y.

Kenneth H. Daugs, from Reardan, Wash., to 615 W. Indiana St., Bellingham, Wash. (St. John).

John Detjen (retired), from Emden, Ill., to Box 54, Emden, Ill.

A. P. Doering, from St. Paul, Minn., to 400 John St., Rosemount, Minn. (St. John).

August W. Engelbrecht (retired), from Mendota, Ill., to 714 4th Ave. N.W., Waverly, Iowa.

E. C. Fendt, from Capital University to Evangelical Lutheran Theological Seminary, Columbus 9, Ohio.

Clyde F. Friedman, from Anna, Ohio, to 2401 Allentown Rd., Lima, Ohio (Peace).

LaVern W. Gardai (Secy., Christ's Mission Jews), from Manistee, Mich., to 11520 town Rd., Pittsburgh 35, Pa.

Frederick H. Gonnerman, from 33 Larchw to Resurrection Lutheran Church, Chestnu Lindmar Dr., Painesville, Ohio.

Herbert R. Hannemann (missionary), fr theran Mission, Nondugl, EHD, to Luther sion, Box 56, Madang, Territory of New

Russell B. Helgesen (reg. dir., Amer. M from 422 S. 5th St. to 928 Soo Line Bldg., Marquette, Minneapolis 2, Minn.

Merill O. Herder, from Rt. 2 to Rt. 1 bridge, Wis.

Otto E. Hesla (reg. dir., Amer. Missions Minneapolis, Minn., to Rm. 1325, 327 S. St., Chicago 4, Ill.

C. L. Hinderlie, from Minneapolis, Mi Christians Brygge 18V, Copenhagen, De

Richard G. Hueter (missionary), from L Mission, Box 80, Lae, to Lutheran Mission Box 56, Madang, Territory of New Guine

A. Wallace Johnson, from 418 5th Ave. P.O. Box 390, Sandpoint, Ida.

J. M. Johnson (retired), from Peru, Ill., 17th Ave., Sterling, Ill.

Curtis E. Jorstad, from 1703 to 1708 H Dr., Arlington, Tex.

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ther B. Keay, from 60 Cottage Pl., to 70 Ivers ., Allendale, N.J.

hn W. Kelley, from Port Orford, Ore., to 6740 . North Ave., Chicago, Ill. (Atonement).

ger L. Knudson, from Cambridge, Wis., to 5½ State St., Racine, Wis. (Resurrection).

lward Krempin, from 416 Burns Bldg. to 503 th St. N.W., Calgary, Alta.

enry Krikau (Luth. Welfare chaplain), from Ed- r, Wis., to 2928 Pinehurst, Racine, Wis.

hn Kuethe, from Parkland, Wash., to 6509 80th . S.W., Tacoma 99, Wash.

mer H. Kuhlmann, from Cole Camp, Mo., to bert, Kan. (Peace).

rcy L. Kvitne, from Paullina, Iowa, to Grimes, wa (St. Peter).

rl U. Landgrebe, from Evansville, Ind., to 405 d Ave. N.E., Waseca, Minn. (St. John).

W. L. Lehne (retired), from Almena, Wis., to ownton, Minn.

. J. Madson (retired), from P.O. Box 2127 to . 3, Box 953M, Salem, Ore.

. Luther Mann, from Pemberville, Ohio, to 210 ouglas Dr., Sandusky, Ohio.

bert W. Menter, from Oregon, Ohio, to 2938 olumbine Circle, Littleton, Colo. (Holy Spirit).

rbert E. Meyer, from Elmore, Ohio, to Rt. 1, llivan, Wis. (St. Luke).

. I. Muus (chaplain), from Fergus Falls, Minn., Plymouth Christian Youth Center, Wilderness anoe Base, Sea Gull Lake, Grand Marais, Minn.

T. Nilson, from North Vancouver, B.C., to 923 94th St., Edmonton, Alta. (Central).

erbert Nottbohm (asst. to dist. pres.), from rtland, Ore., to 495 Park, St. Paul 3, Minn.

uben G. Pirner, from Twin Falls, Ida., to Kirch- im bei Heidelberg, Wolfgangstrasse 40, Ger- any.

dney A. Rand, from 5000 Emerson Ave. S. to 2 S. 5th St., Minneapolis 15, Minn.

erald R. Ristau (military chaplain), from Fort ocum, N.Y., to 2nd Infantry Division, Fort Ben- ng, Ga.

arl A. Roepcke, from Cleveland, Ohio, to 2135 ncoln Way N.W., Massillon, Ohio (Faith).

enry Roloff (chaplain), from Oberlin, Kan., to ood Samaritan Home, Ellsworth, Kan.

Hans E. Sandrock (military chaplain), 4520th Combat Crew Training Wing, Nellis AFB, Nev. (This is a correction of a wrong address previously reported.)

Lawrence O. Sanger (hospital chaplain), from 54th Artillery Group to 15th Field Hospital, Fort Bragg, N.C.

Albert C. Schiff (military chaplain), from San Francisco, Calif., to 8503 Wakefield, Apt. 58, San Antonio, Tex.

Edwin R. Schmidt, from Arthur, N.D., to Cooperstown, N.D. (Trinity and Mabel).

Gottlieb Schmitt, from East Stanwood, Wash., to Reardan, Wash. (Emmanuel).

John Sievert (missionary), from Hartford, Conn., to Lutheran Mission, Box 80, Lae, Territory of New Guinea.

Gynther Storaasli (retired), from Minneapolis, Minn., to 3948 Mosley Dr., Columbus, Ga.

Eugene B. Tjarks, from Smithwick, S.D., to 188 Fillmore, Twin Falls, Ida. (Our Savior).

Paul N. Varner (reg. dir., Stewardship), from Columbus, Ohio, to 2633 16th St. N.W., Washington 9, D.C.

Vergil V. Westgor, from Sioux Falls, S.D., to Truman, Minn. (Trinity and Waverly).

Erwin Wieland, from 1406 Ave. C to 1616 Braman Ave., Bismarck, N.D.

A. J. Zaiser, from Oshkosh, Wis., to R.F.D. Edgar, Wis. (St. John and Peace).

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Young Lutheran seeks ranch job. 8-3E

HELP WANTED

Large south Mpls. church needs office secretary beg. June 1. Duties include typing, shorthand, memo, receptionist. 8-4F

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Phys. in W. Minn. New office available. 8-6G

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THE AMERICAN LUTHERAN CHURCH CAMP, Long Lake, Route 2, Clintonville, Wis. Junior camps, senior camp, and family camps. Write for camp bulletin. Rev. Floyd O. Olsen, R. R. 1, Box 71, Wausau, Wis.

PARISH WORKER or parish worker-organist for suburban Milwaukee Lutheran congregation (ULCA). Experience preferred but not essential. Write stating qualifications and availability. Box 47, Lutheran Standard.

EDUCATION and youth director for growing Chicago suburban congregation. Position to begin approximately Sept. 1, 1961. In reply give education, experience, and salary requirements. Zion Lutheran Church, 10 Deerfield Road, Deerfield, Ill.

FOR SALE: White frame church bldg. 72x36 in good condition. Zion Lutheran Church, Dysart, Iowa.

BIG TIMBER LODGE—Located on north shore of Big Webb Lake, Hackensack, Minn. Ideal for family groups, church organizations, etc. Accommodates 36. All facilities for sleeping, eating, out and indoor recreation. Very reasonable rates. Write to Rev. Clifford R. Paulsen, Royal, Iowa.

LIBRARIES PURCHASED, Baker Book House, Department LS, Grand Rapids 6, Mich.

FOR RENT: New, fully modern cottage, Long Lake, near Rice Lake, Wis. $45 week. Rev. Ritland, Eau Claire, Wis.

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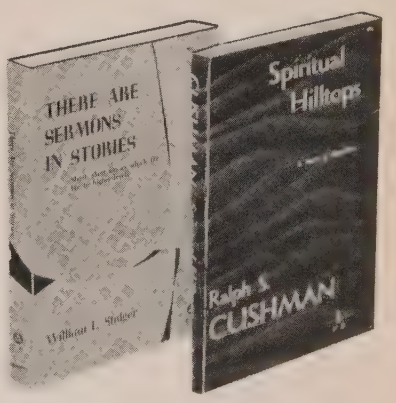

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Question Box

By Stanley D. Schneider

Is Revelation a Closed Book?

Would you kindly explain why the book of the Revelation of Jesus Christ is very rarely, if ever, preached on in our Lutheran churches today? Is it becoming a closed book in our church?

—C. B., Wis.

I am assuming that you mean the last book in the Bible. Its names are a little varied, from "The Revelation of St. John the Divine" in the King James Version, to "The Revelation of John" in *The New English Bible.*

How often is this book preached on in the Lutheran Church? I have no way of knowing. It is used sometimes. If a pastor uses texts which are based on the church year, many such series include texts from the last book of the Bible.

If a pastor uses "free texts," that is, selects his own rather than following one of the arranged series, then it may be that he will avoid texts from the Revelation for a number of reasons. Maybe they are too hard. Maybe he feels that they do not speak to our time. Or maybe he recognizes a very real problem of interpretation.

This book speaks of many things that have not yet occurred. Many references are made to the second coming of our Lord. Is this intended to tell us how he is coming, or simply in dramatic language to tell us that he is coming in great glory?

There is a danger of using this to *define* how he is coming. That this is a danger for us can be learned from the experience of some of the people who were around at the time of the first coming of Christ. They had it all figured out, how he was to come, what he would do. When Jesus didn't do what they thought, they rejected him.

That mistake is one which I am sure none of us wants to make.

Perhaps the last book of the Bible is better for Bible study purposes than for extended preaching. Then it can be dealt with in a discussion, and in the light of the rest of Scripture.

Please don't misunderstand. I am not against preaching on texts from this book. But it is unique and difficult. The difficulty will not go away by ignoring it. A good hard study will be richly rewarding, particularly if more difficult days come upon the church, as indeed they may.

Is the Holy Ghost the same person as the Holy Spirit? If so, why do you think Jesus sometimes used one term, then the other?

—G. W., Wis.

You may have heard of the exp sion, "The Greeks had a word fo In this instance the saying is n than apt. For where Greek ha word, English has *two* words.

As you know, the Gospels written in Greek, and what we is a translation. In fact, the Go themselves may be translations least in part. For undoubtedly J spoke another language, Aram which is similar to Hebrew. In maic, too, there is one word w can mean either "spirit" or "gh

In Greek and Aramaic there not two words. So Jesus really d use two terms.

The two English words mean es tially the same thing. "Spirit" co from a Latin word. "Ghost" co from a Saxon word. So the Holy G and the Holy Spirit are one and same.

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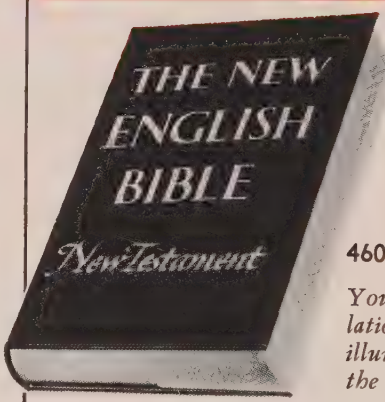

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3 with the Father and was made visible to us. What we have seen an

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THE NEW ENGLISH BIBLE • NEW TESTAMENT

Is there a different picture of e Lord's Supper for Roman Cath- ics and Protestants?—D. B., S. D.

As far as I know there is no offi- ally "authorized" picture of the rd's Supper by any denomination the church.

Of course there are Protestant art- s and Roman Catholic artists who ve painted what they conceive the ene to have been. Or, as artists metimes do, they paint the scene in e way that they think will be most eaningful to those whom they are ping to reach.

For that reason some Roman Cath- ic artists paint differently from the ay that a Protestant artist would.

What is the Augsburg Confes- on and where is it to be found? —L. H., Iowa

The Augsburg Confession is a state- ent of what is believed by the Lu- eran Church.

The word "confession" is sometimes nfusing. We speak of "confessions" faith, and of "confessions" of sin. Confession" means to acknowledge. the case of faith we acknowledge hat we believe. In the case of sin e acknowledge our shortcomings.

The Augsburg Confession was writ- n at the time of the Reformation as statement of the Christian faith as ld by the reformers. It deals par- cularly with matters which were in ntroversy at that time.

It consists of 28 articles, or sec- ons. The first 21 of these deal with ctrine and the last seven with prac- cal matters and abuses that had ept into the church.

Historically and doctrinally this is the most important statement of the faith of the Reformation. It is called "Augsburg" because it was first presented in the city of Augsburg, Germany, on June 25, 1530.

Because of the importance of this confession many Lutheran institutions bear the name Augsburg, even as does the publisher of this paper.

You can most likely find a copy of the Augsburg Confession in your pastor's library. It is often incorporated in a larger volume called *The Book of Concord*, which contains other confessions of faith of the Lutheran Church. It is also available in booklet form from Lutheran publishing houses.

Ask your pastor. He should be able to supply you with a copy. Maybe you will want to form a study group with other interested people in order to learn in detail the contents of this important statement of faith.

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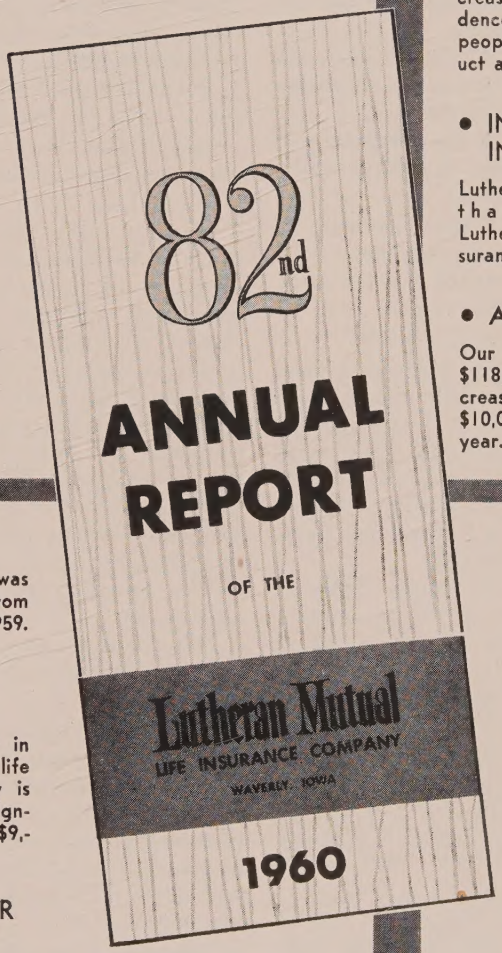

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Family Size... By Phelva Hetland

WORLD VISION

or

From Behind the Kitchen Door

FROM here I can see only as much of the world as I choose to. I can fold up the daily paper and not read the news. I can leave the TV dark and the radio silent. I am not forced to read books.

I can go out in the garden and work and forget about the world beyond with all its troubles.

I can go down in the basement and pump the reed organ and play jubilantly with one hand:

This is my Father's world,
And to my listening ears
All nature sings,
And round me rings
The music of the spheres.

But even in this isolation I can't escape the fact that the music of the spheres is, as some have said, written in a minor key. Certainly it has many stanzas and many translations. And in some versions a word here and there has been dropped because the translator didn't understand it.

So I wonder about many things.

I wonder what sort of an interpretation I have given to the music of the spheres: I wonder what my children learned at home.

I could ask them.

One of them is still at home and the other three are in widely separated schools. They write wonderful letters. They tell us what they're doing and even at times what they're thinking.

It seems to us that it has been a very good thing that they went *away* to college. In some ways we have learned to know them better through letters than we did when we were all rushing around in the same area.

So maybe I will write to them about this:

Dearly Beloved Strangers:

This peculiar salutation means that I am just now realizing that I don't actually know any of you very well.

Even though we have been very close as a family, even though there have been more days that we have shared the family altar than days we have not, even though my most precious memories cluster around the bedtime stories we have shared and the prayers you prayed—at this point I don't feel that I really know you.

But neither do I know myself. This thing called the human mind!

Don't panic! There's nothing wrong—I've just been thinking.

When I say that I don't know you, I mean it quite literally, because I don't know what you actually think about lots of things. It's not at all unusual, and really not very disturbing. Whenever people go away from home, particularly if they go to school, they grow away from their parents. I don't mean that any sort of breach develops. It's only that your minds are spreading out, like spring freshets that overflow the banks and carry everything along; while parents tend to settle into the fixed course of the stream, and may even become stagnant pools.

For the stagnant pools I make no defense. (But not all still waters are stagnant.)

I suppose if we could talk face to face we could make more of this, but chances are we would not find a convenient time. So I am taking this way of asking you quite directly what sort of concepts you inherited from home, and how they have weathered the storm so far.

Storms I know there have been. Even in this quiet inlet some squalls have struck. Some reading I should have done years ago has made this clear to me. It has been quite a struggle, trying to correlate the ideas instead of just pushing one set aside to make room for another. But it has been good for me to stretch my mind.

Probably you in your ivory towers haven't heard much of the ruckus concerning education. But it has set many of us to thinking about just what one has a right to expect o school.

Between you and me, I thin have expected far too much—fo simple reason that not the schoo the home, is the primary unit of cation. Both the school and church are accessories after the as it were.

It's probably quite generally a that education is not simply th cumulation of knowledge, but th velopment of the individual t fullest capacity.

But after that, then what? I r for what is he developed?

We thought we had the an when I was in school: "education a world vision." I'm not sure I u stood it then, nor am I sure I explain it now. But it has to do finding one's place in relation t world as a whole.

The end of it might lie in choice of a vocation, but the b ning is part of the student's m equipment. He brings it with from home.

Not that he comes with his made up as to what he will thin stagnant pool?). It goes deeper that. It involves his whole reaso being, the *why* of his learning.

Simmering in the back of my for a quarter-century or so, "w vision" has boiled down to a simple statement, the first line hymn: "This is my Father's wo That suggests a sense of family sponsibility. It even hints that might be in a position to catch sweep of Jesus' vision of the king of heaven.

But what sort of vision did I you?

Hopefully
Mom

GOD'S LOVE *Letter*

IBLE teachers sometimes compare Romans to a love letter. Indeed, me of its phrases could be used in ch a context: " . . . beloved . . . I ank my God for you . . . without asing I mention you always in my ayers . . . for I long to see you . . . othing) will be able to separate . . . ."

Paul Wrote It

Actually it is a love letter—not om the person who wrote it, but om God. In it Paul speaks of God's ve that has been poured into our arts through the Holy Spirit (5:5). e tells us how God shows his love r us "in that while we were yet ners Christ died for us" (5:8).

Why did Paul write this letter, to congregation he did not establish, a city he had never visited? Since e congregation was apparently not unded by an apostle (15:20), he ay have felt it necessary to give em a detailed summary of Chris-n teaching, to be sure that their ith was built on the true facts cor-ctly interpreted. He would proba-y feel a responsibility to do this ce he had been commissioned as e apostle to the Gentiles (11:13). In addition, he was looking for-ard to going to Rome (1:10, 11). rhaps he wrote this letter to lay e foundation for teaching he intend-to do there in the future. Or per-ps he wanted to state his position case he or the Christian faith were ing misrepresented, either by ene-es or by ill-informed friends.

Most likely he wrote the letter at is time because Phoebe, an officer in a congregation nearby (16:1), was making a trip to Rome. In days of no mail service people were quick to make use of reliable travelers to carry letters.

Probably because the congregation in Rome was largely unknown to him, Paul wrote Romans in quite a different manner from his other epistles. This is not as casual and informal a letter, nor does it deal with such specific problems. It is a more formal and logical presentation of the essentials of Christian belief, though still in letter form.

Luther Liked It

Luther called it "the chief book of the New Testament, the purest Gospel." This may have been because he found in it the answer to a question that had tormented him: How can I meet God's standards of righteousness? The answer of Romans is that one is made righteous, or justified, by faith—not by any amount of penance or doing good, but by the free gift of God, who through Christ makes everyone who believes righteous (3:21-25). This is the central theme of Christian belief. Because Romans presents it in such a systematic way, the book is of great importance for the church.

The theme is stated in the first chapter. Taking his cue from the Old Testament ("the righteous shall live by his faith" Hab. 2:4), Paul states that the Gospel is the power of God unto salvation to every one who has faith (1:16, 17). The major part of the book is a logical development of this theme.

Paul first states a fact, then indicates its consequences. For example, "They became fools, and exchanged the glory of the immortal God for images. . . . Therefore God gave them up" (1:23, 24). His argument is marked by a succession of "therefores" throughout the book.

He supports his conclusions by giving examples or additional information, usually introduced by "for." The conclusion in 1:24 is followed by two examples of how God gave them up (1:26-31).

Paul's argument is strengthened by frequent use of striking contrasts. For example, "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (6:23).

Few books in the Bible speak as strongly of the extent of sin. But few counter it as strongly by stressing the completeness of God's forgiving grace. The word "all" occurs again and again in both connections. For example, "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men" (5:18).

We Conquer With It

The first major section closes with one of the most stirring affirmations of faith in the Bible: "We are more than conquerors through him who loved us . . . for I am sure that neither death, nor life . . . nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord" (8:37-39).

In chapters 9-11 Paul discusses the situation of the Israelites. Perhaps this was because the relation of Jews and Gentiles within the church was beginning to cause problems.

The final chapters are an appeal to his readers to lead Christian lives —to present their bodies "as a living sacrifice, holy and acceptable to God" (12:1).

Read First Corinthians next. What topics discussed are of concern to your congregation today? Try to memorize part of Chapter 13.

OUTLINE OF ROMANS

1:1-17	1:18-3:20	3:21-5:21	6:1-8:39	9:1-11:36	12:1-15:33	16:1-27
The Gospel:	To Individuals			In history (of Israel)	In practice	Personal Greetings
	Under Judgment	Forgiven	Sanctified			
The Law:	Broken by man	Established by Christ	Fulfilled in Christ	Broken by Israel	Operating in love	

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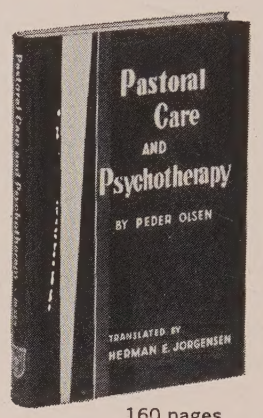

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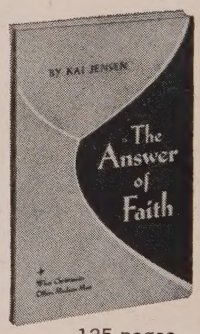

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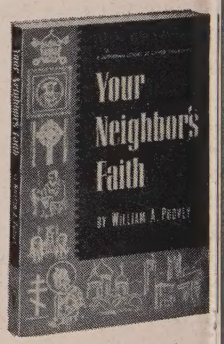

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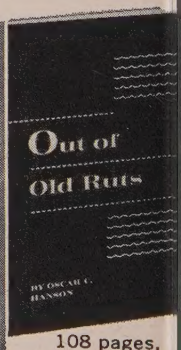

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